The Outlook

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Congress: Senate Vote on the Canal Bill

The debate in the Senate preceding the passage of the Nicaragua Canal Bill showed remarkable unanimity in favor of the canal, but an equally remarkable lack of faith in the pending measure. One or two Senators said, in so many words, that they would vote for the bill merely because the Senate Committee would report no other, and they hoped for a different measure after conference with the House. The fact that the concession to the Maritime Canal Company, under which the pending bill proposes to proceed, stipulated that the franchise should not be transferred to any government, was limited to ninety-nine years, was about to expire, etc., etc., convinced many Senators that no canal could be built under this concession. Senator Pettigrew, of South Dakota, declared that the only action the Government ever could take under this bill would be the initial payment to the Maritime Canal Company for franchise and outlays of no value whatever. So strongly was this point made that the Government's payments to the Company were limited to $5,000,000, or even less if a Government commission so decided; and it was stipulated that no payment should be made unless the President decided that the work should be done under the Maritime Company's concession. The bill, in its final form, gives to Nicaragua and Costa Rica $7,500,000 of stock, and the appointment of two directors, while the United States receives the remaining $92,500,000 of stock and appoints the remaining five directors. If the Central American Republics refuse to make certain further concessions, the President is authorized to negotiate for the building of some other canal, and for the abrogation of the Clayton-Bulwer Treaty, by which we were bound never to assume "exclusive" control of the trans-isthmian waterway. The final vote in the Senate was 48 to 6, or, counting pairs, 58 to 16. The opponents of the measure came from the South and West, though the Pacific slope was a unit in its favor. The bill now goes to the House, where the Committee has been favorably impressed with the request of the Panama Canal Company that the Government's commission should examine both routes before action.

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Congress: The Pacific Cable

The House of Representatives had a spirited debate upon a bill reported by the Committee on Commerce authorizing the Postmaster-General to make a twenty-year contract with the Pacific Cable Company to transmit messages from San Francisco to Honolulu and points on the Japanese and Chinese coasts. The amount of the payment is fixed at $100,000 a year, so that the total sum guaranteed would be $2,000,000. The supporters of the measure called attention to the fact that the money we are now spending for cable messages to the Orient goes to foreign companies, and that we are paying one of these companies about two dollars a word to Japan, while the new bill proposes to limit rates to $1.25 a word. The opponents of the measure attacked it as proposing another of the partnerships between the Government and a private corporation, which had so often resulted in the defrauding of the public. Mr. Bailey, of Texas, asked if it was not true that the Company was also seeking a subsidy from Japan, and the champions of the bill admitted that this was the case. Mr. Shafroth, of Colorado, asked why the bill did not permit the awarding of the proposed contract to the lowest bidder, and the champions of the bill could only urge the necessity of a responsible bidder. Mr. Corliss, of Michigan, representing the minority of the Committee, claimed that other responsible bidders could be secured, and stated that the subsidy asked from this Government, $2,000,000, would, by

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universal admission, construct the entire cable to the Hawaiian Islands. He further stated that the Pacific Cable Company had secured from the Hawaiian Republic, just a month before annexation, a contract giving it an absolute monopoly of landing cables on that island for thirty years, but that, thanks to President Dole, this contract contained a provision that it should not be binding if disapproved by the American Department of State within six months. When the matter was brought before Secretary Hay, the latter had expressed his disapproval, and the country was therefore free to construct the cable itself, and own it absolutely. Mr. Corliss concluded by urging that this policy should be adopted.

❀

Congress: Currency Legislation

The House Committee on Banking and Currency last week voted seven to five against reporting at this session the McCleary bill for the retirement of the greenbacks and the substitution of bank notes. Four Republicans—Fowler, of New Jersey, Brosius, of Pennsylvania, Van Voorhis, of Ohio, and Spalding, of Michigan—voted with the Democrats on the Committee in favor of this adverse decision. At first this vote seemed to promise that no currency bills would be considered by the present Congress; but the House Committee on Coinage has since voted to report a bill explicitly declaring that gold is the standard of the United States and providing for the gradual retirement of Government notes.

❀

Congress: The Navy

The Navy Personnel Bill which passed the House of Representatives last week puts the American navy further than before in advance of any other navy in the world. The most important change accomplished—for the bill is now practically certain to become law—is the amalgamation of the officers of the "line" and the engineer corps. At the present time the graduate of Annapolis assigned to the engineer corps—often the ablest man in the class—is forever assigned to an inferior rank. Indeed, he has no positive rank, and is liable to be made to feel keenly his social inferiority. The discrimination against engineers has in support of it nothing but the tradition of a time when the engines of a battle-ship were of insignificant importance. At present a great battle-ship has seventy-five engines as against one a century ago, and the work in the hold with the dynamos is as important as any in time of battle. The object of the amalgamation, however, was not merely to get rid of an unjust social system and the enormous amount of bad feeling it developed in the navy, but also to secure commanders who know every part of their vessel. As Mr. Roosevelt, the Chairman of the Naval Board recommending the change, has put it: "Every officer on board a modern man-of-war must be an engineer, whether he wants to be or not." "It is just as important to-day," said Mr. Foss, of New York, in reporting the bill, "that the commanding officer should know something about engines as it was that old Captain Hull, of the Constitution, should know something about sails." Mr. Low, of New York, who opposed the amalgamation, urged that it would deprive the navy of "specialists," but Mr. Dayton, of West Virginia, who replied for the Committee, pointed out that a sea battle was always presenting a new emergency, so that a specialist in the narrower sense of that word was an unfit commander. A ship was less than five hundred feet long, and every officer could and should learn the workings of every part of it in the course of his training, and thereafter become a specialist according to his own bent instead of an arbitrary classification. In this way more specialists of the best type, instead of less, would be secured. The arguments brought against the amalgamation only served to make clearer its advantages, not the least of which is that it enables a smaller number of officers to perform all the duties hitherto divided. The reading of the debate made clear why the House Committee was unanimous in favor of a step not yet taken by any navy in the world. That this same bill should also make it possible for enlisted men to reach a somewhat higher rank, and should abolish prize money, makes it an exceptional measure. The applause which greeted the proposal to abolish prize money gives hope that in the near future this Nation will refuse to license piracy, no matter what attitude other nations may preserve.

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Senatorial Balloting

In North Dakota Mr Porter J. Maccomber has been selected by the Republican caucus to

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succeed W. N. Roach in the United States Senate; but in Pennsylvania, in Delaware, in West Virginia, in Wisconsin, in Nebraska, in Montana, in Washington, in Nevada, and in California the deadlocks still continue. The greatest popular interest still centers in the Pennsylvania contest, but though many claims have been put forth during the past week, there has been no news. After the first ballot the attendance fell off, but Mr. Quay's supporters and his opponents suffered about equally. In Delaware the Republican legislators are still nearly equally divided between the Regular Republicans and the Union Republicans, as the two factions inappropriately term themselves. All that is significant in the balloting here is that most of the Democratic votes have gone to Senator Gray, which would seem to indicate that the Delaware Democrats do not support Mr. Bryan either on the issue of silver or that of expansion. In West Virginia the Republicans, owing to the number of "hold-over" Senators, still have a majority in the upper House, while the Democrats have a majority in the lower House, and the contest may turn upon the question which shall unseat the more members belonging to the other party. At present the Republicans have a slight majority on joint ballot, but the fact that the House of Representatives contains a much larger number of newly elected members than the Senate gives the Democrats much larger opportunities in the matter of contesting seats. In Nevada the contest between Congressman Newlands and Senator Stewart for the seat now held by the latter has become extremely bitter, while in California, as well as in Montana, the air is full of charges and counter-charges of corruption. In view of the number of scandals which these Senatorial contests engender, and in view of the still greater number of deadlocks, it is not surprising that when the resolution favoring the direct election of United States Senators came before the Minnesota Senate last week, it was indorsed by a unanimous vote.

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The Philippine Commission

The personnel of the Commission appointed by the President to investigate conditions in the Philippine Islands could hardly be improved. Its reports will receive the full confidence of the American people. The naval and military members of the Commission will be Admiral Dewey and General Otis, both of whom are endowed with more than technical qualifications; Professor Worcester, of the University of Michigan, is the author of the best existing book on the Philippines, and knows the islands probably better than any other American; Colonel Denby's long experience as Minister to China peculiarly fits him to understand Eastern problems; and President Schurman, of Cornell, is a man of both learning and executive ability, whose published expressions on this general problem show that he is conservative rather than a radical or extremist. The exact scope of the labors of the Commission has not been made public, but it is quite certain that its functions will be purely advisory and informative. This action o President McKinley shows a full appreciation of the fundamental importance of complete knowledge of the wishes, character, and possibilities of the Filipinos as a prerequisite for the adoption of any plan of action by the United States. The news of the week from Manila indicates that there has been no great progress made in conciliating the Filipino leaders. No outbreak has occurred at Iloilo; the expected landing of our troops on Guimaras Island has probably not taken place, although the Hong-Kong and Manila despatches disagree on this point. Conferences have taken place at Iloilo and Manila between the representatives of the United States and the insurgents, but with little result. An incident that has created some excitement in Manila was the arrest of a native dentist charged with the authorship of a proclamation opposing American rule and ending with an appeal for "the Philippines for the Filipinos." Rumors of coming conflicts with the insurgents are frequent, but no really aggressive steps have been taken on either side.

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The Report of the Chicago Educational Commission

The Educational Commission of Chicago has lately submitted to the Mayor and to the City Council a report which marks a distinct advance in city school administration. Mayor Harrison appointed last January a committee of eleven to investigate school affairs in Chicago, and to make such recommendations as seemed necessary to secure greater efficiency and economy in the management of the schools. The report submitted now, after twelve months' investigation, recommends sweeping changes in the

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school law of the city and in the rules of the Board of Education. President Harper, of the University of Chicago, who was Chairman of the Commission, and his associates, found in Chicago the evils which have been reported from many cities. The joint authority of the City Council and of the Board of Education in the purchase of sites and the construction of school buildings has been generally productive of corruption. To avoid this, and to secure school accommodations promptly and economically, this function has been given entirely to the Board of Education, along with the power to condemn property for its purposes. Another evil common in American cities is the administration of school affairs by committees of the Board. The Commission recommends the appointment of only three committees, on business, educational and financial affairs, and a reduction in the membership of the Board from twenty-one to eleven, with a lengthening of the term to four years. The general principles incorporated in the New York Charter have been followed in Chicago, with a consequent differentiation of legislative and executive functions in the Board. All executive work is assigned to two statutory officers with l. ge powers; viz., a business manager and a superintendent of schools. The appointment of janitors has always been a political matter in large cities. To overcome this difficulty, the Commission has recommended that the power to appoint and discharge janitors under a system of civil service rules be given to the business manager, his action being subject to overruling only by a two-thirds vote of the entire Board. Under a similar provision the superintendent is to have control of all educational matters, including the course of study, the choice of text-books, and the appointment, the promotion, and the discharge of teachers. The examination of teachers is intrusted to a special examining board similar to that of New York City. One of the worst features in the Chicago schools is the promotion of teachers on the basis of length of service alone. In this matter the Commission again followed the example of New York in making promotion dependent largely on proved efficiency and advancing scholarship. To afford the teachers facilities for further study, the holding of teachers' institutes is advocated, as well as the purchase by the Board of a professional library for free use by the teaching body. The standard of teaching in Chicago will be further raised by the requirement of two years' study instead of one in the city normal school; and of all applicants for high-school positions the possession of a bachelor's degree from a reputable college is demanded.

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Courses of Study

The Commission has urged strongly a revision of the course of study, a reduction in the time allotted several branches, an enriching of the curriculum through a general introduction of manual training or "constructive" work, and a closer sequence in the work of different grades. The number of required text-books is to be diminished, and the teachers and principals are to be allowed greater latitude in this as in other details of school work. Chicago has already an admirable system of secondary education, including fourteen well-equipped high schools; but the Commission has taken a well-advised step in urging the establishment of two more manual-training high schools, and of a commercial high school, all with a full four years' course of study. The report recommends, also, the widespread introduction of the kindergarten, the incorporation of vacation schools into the public system, and the establishment of a parental or truant school for the enforcement of the compulsory attendance law. The whole plan of evening-school work is to be revised; a system of free evening lectures similar to that of New York is recommended, and both are to be put under the charge of a special superintendent. In the matter of school accommodations Chicago is still deficient, and the report recommends the issuing of school bonds for the purpose of securing additional sites and buildings. In all its recommendations the Commission has had the hearty co-operation of the Chicago public, the advice of some fifty prominent educators throughout the country, and the benefit of a careful study of the public-school systems of other cities, made under its direction by the Secretary, Dr. George F. James. It is safe to say that, if favorable action on the report is taken by the State Legislature and by the Board of Education, the school situation in Chicago will be greatly improved in the near future.

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Sanitary Reform in New Orleans

An opportunity to place themselves in the line of progress will be afforded the people of New Orleans on February 2.

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They will then be called on to vote on an appropriation of $9,000,000 for a sanitary sewerage system, and the acquisition and improvement of the water-works system now owned by a company. It seems almost incredible that New Orleans (and Baltimore also) should still be running their sewerage into the gutters, at the close of the nineteenth century, but such is the case. To make matters worse, the natural conditions at New Orleans are not favorable to surface drainage, and the foul water stands in noisome pools. For a city whose health and commercial interests are continually menaced by the dread of yellow fever, this neglect of the most obvious sanitary precaution is almost as wasteful as it is criminal. A sewerage system would doubtless have been installed within the past few years had not the old political régime intrusted the work to a franchise company, which went into the hands of a receiver before accomplishing anything. The franchise of this company the new city government has declared void and is trying to annul in the courts. The water company has done much better, but the water it supplies is so poor that hundreds of houses have ordered it shut off and rely upon cisterns instead. If the bonds are voted next month, the drainage system can be carried out successfully, an adequate sewerage system can be provided, the water-works can be improved and extended, and both the sewerage and water systems be brought under municipal instead of private control. It is sufficiently at variance with American practice to have the water-works of a large city in private hands, but to have a sewerage system so controlled is both anomalous and iniquitous, without precedent and without justification. Mayor Flower has issued an address to the people, in which he calls attention to the fact that Boston, New York, Philadelphia, and other Northern cities used to have epidemics of yellow fever before they made sanitary improvements, and to the further and more convincing fact that the Southern city of Memphis and the South American city of Buenos Ayres have rid themselves of the disease by their more recent adoption of sanitary works. He says in conclusion: "New Orleans cannot stand another visitation of fever." An interesting factor in the coming election is the right of women to vote. That ought to settle the outcome favorably without question, for women certainly appreciate the advantages of cleanliness, whether domestic or municipal, and every one of their votes should be for the improvements.

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Tuberculosis in Tenement-Houses

Accompanying the report of the State Committee regarding tuberculosis, outlined in these columns last week, is the report of a physician who made a special investigation of the condition of two of the lower wards of New York City in 1896. This result is startling. The death-rate from tuberculosis is so high in some of the houses in the Fourth Ward as to make the buildings a menace to public health. In 248 of the 663 dwellings in this ward there were, in three years, 541 cases, most of these cases being in rear houses, in bad sanitary condition and overcrowded with very poor families, some of them being used as lodging-houses. In five of these houses there were 36 deaths from tuberculosis in five years. There are 630 dwellings in the Sixth Ward; there were 465 cases in 239 of these houses, averaging 1.94 cases per house. The Health Board of the consolidated city reports from these districts for 1898 that the number of deaths from tuberculosis in the Fourth Ward was 106, and in the Sixth 116, as against 91 in the Fourth Ward and 115 in the Sixth during 1896. The present Health Board is very active in using every precaution in disinfecting wherever deaths are reported due to tuberculosis, and has without doubt kept the disease more thoroughly controlled by the measures enforced.

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The Disease Among Workers

The industrial insurance companies do not place insurance on tuberculosis risks. But, with a shrewdness that is astonishing when measured against the careful investigation by the companies, the applicants for insurance often deceive the companies. A houseful of people will combine and carry out a scheme to secure an insurance for a tuberculosis risk. This is their method of showing friendship. Sometimes people of intelligence co-operate with them to conceal the real cause of death, that the insurance may be collected. For this reason there is no doubt that the death-rate from tuberculosis among tenement-house people is much higher than that given. In crowded workshops through the city infected persons

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are working, spreading the disease among their fellow working people, and threatening purchasers of the product of their work. Through ignorance of the dangers of the disease, and largely through carelessness due to ignorance and selfishness, not the slightest care is used in expectoration. This is one of the most prolific sources of the spread of the disease. At present the victims are helpless. There is no place to send them when the disease is first discovered. After it has deprived them of the ability to work, some of the hospitals will take them, but by this time the case is usually hopeless. The sanitarium proposed by the Senate Committee, as reported last week, is an imperative necessity, and public sentiment should demand State aid for the persons who are afflicted with this disease and cannot give themselves proper care. But a sanitarium established by the State must have the approval of the scientists who have made a study of this disease and its treatment. Experiments by the State are not necessary, as climatic treatment for the disease has passed the experimental stage. Private charity has established two sanitariums for the treatment of tuberculosis under scientists. The results more than justify the expenditure. It has been proved that prevention is possible if the disease is arrested by proper treatment, which means good food, rest, the open air, and exercise, as well as medicine. This State sanitarium should be established on the graded system, which would separate the hopeless cases from the curable cases.

❀

The End of a Delusion If there are still any believers in the "Keely motor," the facts which have come to light since Mr. Keely's death must have shaken even the faith that has lasted through a quarter of a century of expectation. The main part of the mysterious apparatus having been moved to Boston from Philadelphia by persons who had authority to carry on the work, some newspaper men and others of an inquiring turn of mind visited the old Keely workshop. They found pretty conclusive evidence of fraud—trap-doors of all sizes and many in number; a hollow steel sphere between floor and ceiling which weighed three tons, had a power of withstanding a pressure of 25,000 to 100,000 pounds per square inch, and was well adapted for the use of storing compressed air; piping for the sphere; a false ceiling; and, finally, fine brass tubing, so small that it might at first look pass for wire, and quite like that which Keely represented as the wire which carried his "vibratory power." The affair is of interest merely as illustrating the fact that there are always people who offer themselves as ready victims of credulity. In this case money was furnished to the supposed inventor for many years by those who had no proof of his honesty, and who never demanded it. What they had instead was an occasional exhibition of power the source of which they could not see, together with an interminable flow of jargon, the phrases of which conveyed no intelligible meaning to any human being. Any suggestion of an investigation from top to bottom by trained scientists was met by the allegation that to disclose the secret would ruin the commercial future of the enterprise; any impatience at the absence of practical results was met with one more proof that there was power somewhere about the mechanism—as there may well have been with the concealed apparatus just disclosed. This is called an age of incredulity, but when we think of the believers in the reclamation of gold from the sea, in the scheme of chemical manufacture of gold, in the "Keely motor," we must admit that simplicity is still abroad.

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The Trouble in Samoa The interest of the world has been drawn to Samoa by another dramatic event. The fourteen volcanic islands contain about thirty-six thousand native inhabitants and about one thousand foreigners. The first commercial treaty between this country and Samoa was arranged in 1878, and treaties between Samoa and Germany and Samoa and Great Britain were made in the following year. The islands, with a single exception, were governed by the royal houses of Malietoa and Tubua. In July, 1881, an agreement was entered into by this country, Great Britain, and Germany, by the terms of which Malietoa became King of all the islands, and Tamasese Vice-King. A series of miniature revolutions and counter-revolutions followed, the two kings reigning alternately until 1887, when Tamasese was proclaimed King by Germany, and Malietoa was carried off by a German man-of-war and confined on another island. Mataafa, a relative of the exiled King, put himself at the head of the King's

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party and made vigorous war upon Tamasese. The Germans attempted, late in 1888, to disarm Mataafa's forces, and, after a skirmish, proclaimed martial law. It developed afterwards that the German consular and naval authorities, anxious to raise the German flag over the islands, had recognized Tamasese; and when the Samoans rallied to the cause of Mataafa the Germans declared war against the latter, bombarded villages, searched English vessels, suppressed English newspapers, arrested English and American citizens, and threatened to bombard Apia.

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The Berlin Conference The German Government requested the co-operation of the United States, and was told that co-operation would be given only for the purpose of restoring order on the basis of the complete independence of Samoa. In response to Secretary Bayard's protest against the subjection of American citizens to martial law, Prince Bismarck ordered the commander to withdraw the proclamation of martial law so far as it applied to foreigners. At a conference held in Berlin in May, 1889, representatives of Great Britain, Germany, and the United States guaranteed the neutrality of the islands, and gave to the citizens of the three Powers equal rights of residence, trade, and personal protection. The independence of the Samoan Government, and the right of the natives to elect their own King or Chief, was formally recognized. A Supreme Court, consisting of a single judge, to be named by the three Powers, or, in the event of their failure to agree, by the King of Norway and Sweden, was created, with jurisdiction over all civil suits concerning real property situated in Samoa, all civil suits between natives and foreigners, or between foreigners of different nationalities, and over all crimes and offenses committed by natives against foreigners. The Powers also agreed to recognize as King, Malietoa, who had been deposed; and the natives, who had meanwhile elected Mataafa, were finally induced to recognize Malietoa. Malietoa died last August. Mataafa, who had been exiled, was chosen as his successor, whereupon two of his rivals, one of them being Tamasese, filed protests on the ground of fraud. The Chief Justice, on grounds which have not been reported, declared Mataafa ineligible, and that one of the protesters, Malietoa Tanus by name, had been lawfully chosen.

Recent Trouble The decision of the Chief Justice, who is an American by the name of Chambers, in favor of Malietoa Tanus was made on the last day of December; on the following day Mataafa's followers, to the number of five thousand, rose in rebellion, and defeated Malietoa's followers in a very sharp skirmish. They then destroyed the town of Upolu and indulged in other excesses. It is charged that the German Consul accompanied Mataafa's forces and encouraged them. The British and American Consuls adjourned the Supreme Court and locked the building. The German Consul thereupon broke open the doors and declared himself the Supreme Court. Further and more complete reports must be awaited before the exact facts are known; but it seems to be very generally conceded that the German Consul exceeded his authority, and that the English and American Consuls acted promptly, and fully within the provisions of the Berlin Treaty. The terms of that treaty are explicit. Our Government has declared its intention of insisting upon exact compliance with them, and both Great Britain and Germany have taken the same attitude; the announcement having been made from high German authority that if the German Consul has in any way exceeded his power, his action will be disavowed. There is no reason, therefore, to anticipate any difficulty which cannot be satisfactorily adjusted through the usual channels of diplomacy.

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England in the Soudan The provisions of the convention between Great Britain and Egypt relating to the future government of the Soudan define the Soudan as including all the territory south of the twenty-second parallel of latitude which has never been evacuated by the Egyptian troops since 1882, or which was temporarily lost to Egypt and has been reconquered by the British and Egyptian Governments. Under the conditions of the convention, the British and Egyptian flags are to be used together throughout the Soudan, except in Suakim, where the Egyptian flag alone is to be used. The supreme authority, both civil and military, is to be vested in a Governor-General, appointed by decree of the Khedive, with the consent of Great Britain, and removable only by the agreement of Great Britain and the Khedive. The Governor-General

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is to have absolute power to make or to abrogate, by proclamation, laws, orders, or regulations for the government of the Soudan and for the regulation of every kind of property; but all such proclamations must be announced to the English Government and to the President of the Khedivial Council. No special privileges are to be accorded the subjects of any one or more Powers. Import duties are not to be levied on goods from Egyptian territory, but may be levied on goods from other points. The mixed tribunals are not to have jurisdiction in the Soudan, except in Suakim; and the whole country, with the exception of Suakim, is to remain under martial law until otherwise ordered by the Governor-General. Lord Kitchener has been appointed Governor-General.

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The Retirement of Mr. Morley

The retirement of Mr. John Morley from active and responsible leadership in the councils of the Liberal party was foreseen when he accepted the onerous task of preparing the authoritative biography of Mr. Gladstone. No biographer in modern times has, probably, undertaken a more extensive or exacting piece of work; the examination of Mr. Gladstone's correspondence alone will involve many months, and an immense amount of editorial intelligence and discrimination. Nevertheless, the formal announcement by Mr. Morley to his constituents that, although the Liberal party could always count upon his zealous and eager co-operation in the advancement of every Liberal principle, he must withdraw from responsible leadership, brings home to the English Liberalists a new sense of loss. Coming so soon after the death of Mr. Gladstone and the retirement of Sir William Vernon Harcourt, it will compel radical reorganization of the party for working purposes. This important step on the part of Mr. Morley was probably made easier by the fact that he is entirely out of sympathy with what he calls "the prevailing spirit of jingoism and imperialism." This, he says, is opposed to all the lessons which Mr. Gladstone endeavored to teach the party and the country; and he declared that he would be untrue to himself were he to acquiesce in a policy which he thinks "injurious to our material prosperity, to the national character, and to the strength and safety of the imperial State." His view of the immediate future is a somber one. He believes that England is at the beginning of many and great difficulties; that the prevailing spirit of imperialism must tend to develop militarism, immensely increasing expenditures, giving a great enlargement of power for the privileged classes, and increasing the possibilities of war. With these serious words, characteristic of the honesty of the man and of his lifelong habit of frank speaking, one of the most disinterested, capable, and high-minded English public men lays down the burden of leadership. Mr. Morley was never by temperament a politician, and before he took a leading part in Liberal politics was supposed to lack popular qualities. But he has grown with his opportunities; he has become one of the most effective speakers in England; and his courage, his independence, and his intelligence have placed him in the front rank of English statesmen. Such men are rare in the public life of any country; and their retirement, even to take up important literary work, is little short of a public calamity.

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A Pretender's Proclamation

The belief that it is the unexpected which always happens in France receives a new and unforeseen confirmation in the manifesto of Prince Victor Bonaparte, the head of the Bonaparte family, the custodian of the Bonaparte tradition, and one of the pretenders to the French throne. It has been said of late, and reported in these columns, that his younger brother, Louis, an officer in the Russian artillery, a man of force, and of influence at the Russian Court, was likely to become the custodian of the Bonaparte tradition; Prince Victor being a man who shirks hard work and avoids serious difficulties. But Prince Victor has apparently set at rest these reports by the publication of what professes to be an authoritative disclosure of his political views; and this manifesto is very unlike most papers of its kind. The Prince says, with great frankness, that indifference and apathy have so weakened political character in France that he will not shrink from a *coup de force;* and that when the time comes for action he will have the aid of his brother, who will bring to his cause military prestige and talent. It is, however, in his treatment of the Dreyfus matter that the manifesto furnishes the most striking departure from papers of this class, and possibly

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makes a revelation of a new phase in the character of the Prince. A pretender must naturally look to the army for any hope of success. Prince Victor does not propose to alienate the army, which, he says, he has always loved passionately, and fails to understand why the unjustifiable attacks upon it have been tolerated. The flag, he says, must be above everything; but he adds, "I do not admit that patriotism can be accepted as an excuse for committing forgery." This is a very striking phrase from a man whose policy and instincts would naturally lead him to placate the army by going to any length; and if it really expresses the Prince's convictions, it reveals a man of greater ability than the Prince has been credited with possessing. France can gain nothing from a restoration of the Napoleonic dynasty; its interests lie in an entirely different direction; but this manifesto must be accepted as showing how far reaction against the irrational and blind partisanship for the army has gone.

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Two Leagues in France In this connection, and as further illustration of the movement of public opinion in France, the formation of the "Ligue des Contribuables" must be recorded—an association which proposes to protect the interest of the taxpayer against the extravagance of the French Parliament. There was a time, as the London "Spectator" points out, when such movements were directed against the executive; but in these days of parliamentary government, when the right to spend money is jealously claimed and exercised by legislative bodies, it is the latter, and not the executive, which have become extravagant. An association of a different and less encouraging character has recently been organized with the title "The League of the French Fatherland," which has published a long programme, declaring its intention to defend the vital interests of the French Fatherland, and especially those whose "glorious custody is in the hands of the French army." This League includes most of those who are opposing a revision of the Dreyfus case; and among them is to be found M. Brunetière, and a few other men belonging to the group who have recently become known in France as the *intellectuels*, a great majority of whom, however, are ardent agitators for and supporters of the revision movement.

The Crisis in Hungary The Hungarian people are wiser than the Hungarian parties or the Hungarian Parliament. The determination of the Clericals and the Nationalists to bring about and maintain a deadlock in the government of the country and in the relations of the Dual Empire has been reported from time to time in these columns. If it had not been for what appears to be the short-sighted action of these parties, united in an unnatural alliance, Hungary would have been in the position of graciously offering terms to Austria which would have given her a moral supremacy in the affairs of the Empire. The attempt of the Nationalists to inaugurate a general conspiracy for the non-payment of taxes has brought out in a striking way the public feeling against the policy which sacrificed a great opportunity. There has been a very general movement, accompanied by a very deep feeling, among the electors to pay their taxes in advance, in order to express their approval of the endeavor to secure some kind of working arrangement between the two countries. Jókai, the well-known novelist, was one of the leaders in this patriotic movement, and his example has proved contagious. The Opposition, alarmed by this show of feeling among their constituents, proposed to abandon the policy of obstruction, and to let parliamentary procedure take its usual course, provided Baron Banffy, the Premier, would retire.

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The Emperor's Position The Emperor has stood by the Hungarian Premier through the discussion, and would probably stand by him still; but the Baron, who is more patriotic than the Clerical or National leaders, and who has the spirit of a statesman, refuses to stand in the way, and insists that his personality shall not constitute an obstacle in the effort to secure a working relation between the two countries. On his retirement the agreement between the two States which constitute the Dual Monarchy will probably be renewed, substantially upon the former basis; a result which furnishes a new illustration of the extraordinary good luck of the Emperor, who, in the face of appalling private bereavements and incessant public difficulties, has, by tact, kindliness, and good judgment, managed to strengthen his position and to keep his discordant subjects in some sort of working relation to the State.

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A Practical Radical

In commenting two weeks ago upon the inaugural address of Mayor Chase, of Haverhill, Massachusetts, we called him "the first Socialistic Mayor of the United States." It is true that Mayor Chase is the first municipal chief executive to be elected by the Socialistic Labor party; but Mayor S. M. Jones, of Toledo, Ohio, who is in National politics a Lincoln Republican, has not only avowed principles of government quite as Socialistic as those of Mayor Chase, but in his two years of administration has actually and successfully, and with the approval of the citizens, carried many of them into effect. Mayor Jones has during the past ten days been delivering in New York and Boston some addresses on municipal questions which have revived interest in his position as a Mayor, a position to which The Outlook called attention at the time of his election. He is a successful manufacturer in the city of Toledo, and is what perhaps may justly be called a practical radical. In his second annual message he recommends that the city of Toledo, which has a population of over 100,000, should carry out the following propositions:

The establishment of a city plant for the manufacture of fuel gas.

The control and operation by the city of the electric lighting plant.

The establishment of civil service in all departments of the municipality.

The enactment by the Legislature of laws that will give the city such a measure of home rule as will enable it to "bring out the best that is in its own people."

No grant or extension of franchises to private enterprise without the approval of the people.

The abandonment of the contract system on all public work, such as paving, sewers, etc.

The compilation and publication of the City Directory by the municipality itself.

The establishment of kindergartens as part of the public school system.

A larger appropriation for street improvement.

The sprinkling of the streets by the city itself.

The passage of the ordinance for the appointment of Building Inspector.

A larger appropriation for public parks.

An appropriation for music in the parks.

The establishment of playgrounds for the children.

The establishment of free public baths.

Improved facilities for those who market in Toledo.

The erection of a city building.

The uniting of all the people to the end that the Ohio Centennial may be made a grand success.

The revision of the city license laws.

The repeal of the ordinance licensing employment agencies in Toledo.

The veto power to be abolished and the referendum to the people substituted in its place.

Upon these propositions he comments with a simplicity and a practical common sense that are too often lacking in economic treatises and discussions. As to kindergartens he urges: "Give the babies a chance. Let them have the right to choose whether they will do right or wrong. It is cheaper to establish kindergartens than to maintain courts and build jails, workhouses, and prisons." He believes that "there is nothing that serves to cement people into one common brotherhood and build up that family feeling so necessary to the real progress of a city as getting together in the public parks. The people soon partake of the feeling that the parks are their property." In the same spirit he recommends playgrounds for children. "Keep the children at play and the men at work is my plan," he says. We think his argument in favor of the municipal control and administration of such public functions as the city lighting, city water-works, street railways, city baths, city lectures and music, and the like, is worth quoting in full:

> To say that we are unable to deal with a proposition of this kind [municipal gas-works] is to confess the failure of the institution that we call government; to urge that the city is unable to employ men of such ability as a private corporation can find, is belied by our experience in the management of such institutions as are now publicly owned. I refer to our public schools, our public library, our parks, our city water-works, our police department, our city fire department, our city streets—all of these are publicly owned, and the popular argument that a certain property can be managed cheaper by a private corporation than by the city is as applicable to any one of these as it is to the city natural gas department. Private contractors can be found without limit who will promise to educate our children, provide us with literature in the public library, operate the city water-works, put out our fires, take care of the streets, as they now do the work of improving them under the system of private contract, and they will agree to do all this cheaper than we ourselves are now doing it; and I think that it is as reasonable to urge that any one or all of these functions be turned over to some individual or private corporation, to be operated for private profit, as I would think of turning over for such purpose the natural gas department.

Colonel Waring, it will be remembered, was very successful in getting the co-operation of the children in some of the worst districts in New York City in his work of keeping the city clean, by instilling in them a "sense of proprietorship in the city." It is

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this sense of civic proprietorship upon which Mayor Jones bases his belief in the practical quality of the reforms which he suggests.

We venture to advise those of our readers who are interested in municipal progress to write to Mayor S. M. Jones, Toledo, Ohio, for a copy of the message referred to in this article. They will find it very suggestive, and, we do not hesitate to add, very encouraging, reading.

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An Official Disclaimer of Imperialism

On April 18, 1898, Congress passed unanimously certain resolutions respecting Cuba, including among them the following:

Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people.

Why should not Congress at the present juncture pass a similar resolution respecting the Philippines? It is not true that the people of the Philippines are and of right ought to be free and independent. They certainly are not free and independent, and it is very doubtful whether they have as yet the character which entitles them to freedom and independence. But their incapacity for self-government does not affect the duty of this country to disavow any disposition or intention to exercise sovereignty, jurisdiction, and control over the Philippines, except for the pacification thereof. How long it will take us to secure stable self government in Cuba, how long to secure it in the Philippines, is a matter which at present no prophet is wise enough to foretell. We are bound to remain in both places until a stable government is secured, competent to protect life and property and to administer justice. But our interests in both communities are the interests of humanity; we have no other. When these interests are satisfied, when the well-being of humanity in those islands is assured, when, in the words of the above resolution, pacification is secured, our mission is at an end. The above resolution of Congress respecting Cuba was simply an affirmation of the principles of this Government, wrought into its Constitution, vital in its life, affirmed and reaffirmed at many periods in its history. The resolution is as applicable to the Philippines as to Cuba, and the passage of such a resolution would go far to abate what we believe to be the wholly unreasonable terror of anticipated imperialism.

We have already argued in these columns that the danger of imperialism is unreal. No nation ever suddenly violates its own nature. Its degeneracy, if it is degenerating, is gradual. America has had repeated opportunities for, repeated temptations toward, imperialism: by the purchase of Louisiana, by the victory over Mexico, by the armed establishment of sovereignty over the Southern States; and it has always refused to avail itself of the opportunity, and always has established or re-established free, republican communities founded on self-government. It is doing this to-day in Cuba and Porto Rico. The mayors of cities, the heads of departments, the minor officials, the laborers on the public works, are, with rare exceptions, natives. Americans are confining themselves to the work of organizing and establishing free institutions founded on justice and equal rights. So far as the Administration has shown any purpose at all in the Philippines, it has shown a similar purpose. In its treaty with Spain it has provided for no special commercial privileges for ourselves, but for equal commercial privileges for all the world.

This resolution does not deny or doubt or question our obligation to secure a stable and just government for the Filipinos, as for the Cubans, before we withdraw our armed forces from these islands; but it denies that we wish either to hold people in subjection or to possess their territory as our own. General Merritt is reported to have said that it will take 20,000 to 30,000 soldiers to keep the peace in the Philippines, of whom 15,000 should be Americans, and the remainder might be recruited from the Spaniards and the Filipinos. Upon this Carl Schurz exclaims: "The idea of engaging the same Spaniards who but recently fought us and the Filipinos at the same time to do the killing of the same Filipinos for us, or at least to terrorize them into subjection, because we want to possess their land, and to do this under the Stars and Stripes—this idea is at first sight a little startling." This is an extraordinary assumption. It assumes that we want to possess their land; it assumes that we propose to terrorize the men who own the land into subjection. It is already pretty clear that the Cuban Junta does not represent more than a fraction of the people

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of Cuba, and how large a fraction is as yet uncertain. It is probable that the Filipino Junta represents only a fraction of the Filipinos. The very fact that General Merritt proposed to make up his army of pacification of Americans, Spaniards, *and Filipinos* affords sufficient evidence that, in his judgment, an army is wanted, not for conquest, but only for the establishment of order. It seems impossible to make such orators as Carl Schurz comprehend that the expansionist wishes neither to kill, to terrorize, nor to subject a foreign people; he wishes only, first, to put an end to foreign tyranny, which has been done; next, to put an end to domestic anarchy, which is being done; third, to establish the foundations of a just and free government, which is yet to be done; and, finally, on this basis to build up a republican form of self-government as fast and as far as the conditions of population make it possible. In the most explicit terms the United States has disclaimed the intention to exercise sovereignty, jurisdiction, or control over Cuba *except for the pacification thereof*, and has asserted its determination, when that pacification is accomplished, to leave the government and control of the island to its people. It has done and said nothing inconsistent with that resolution in either Cuba or the Philippines. In the presence of these facts it indicates an extraordinary misapprehension of the temper and spirit of the American people to affirm that they propose to terrorize the inhabitants of either Cuba or the Philippines into subjection because we want to possess their land.

We have heretofore affirmed, and we here repeat the affirmation, that this resolution leaves the people of Cuba, and, if adopted, would leave the people of the Philippines, absolutely free to ask to enter into any relationship with the United States which they might choose, after self-government was secured to them. They could request our protection, they could ask our co-operative aid in the administration of their government, they could request to be treated as colonies of the United States in relationship analogous to that of Canada or Australia to Great Britain, or they could apply, if they chose, to be annexed to the United States and made States of the Union. It would then be for us to determine whether we would accede to their request or not; but under no circumstances do the American people desire to hold under military government, and against their will, a discontented and resisting people. The passage of such a resolution respecting the Philippines as Congress has passed respecting Cuba should suffice to obviate the only serious objection brought in any quarter against the ratification of the Treaty of Paris, should suffice to assure skeptics both in America and abroad of the disinterestedness of our purpose and its consistency with our own free institutions. It would signalize the fact that the expansion of a great Republic is not, and cannot be, imperialism.

It is proper to add that this resolution is very different from either of the resolutions now pending in the United States Senate on this general subject. Senator Mason's resolution that the Government of the United States of America will not attempt to govern the people of any other country in the world without the consent of the people themselves, implies that such consent must be first obtained. But we are already in Cuba governing the people without their consent first obtained; and if any government is to be established there, if life and property are to be protected, roads opened, schools started, a system of sewerage organized, yellow fever conquered, we must at least make the beginning. Senator Hoar's resolution affirms that because the political connection between the Filipinos and Spain is dissolved, therefore the Filipinos "have full power to do all acts and things which independent States may of right do." This is a singular *non sequitur*. The power to do things which independent States may do requires political capacity. If the Filipinos are to be an independent State, they must have the capacity to protect property, administer justice, protect and promote the arts, guard their own people against robbers at home, guard commerce in their waters against the Malay pirates which have long infested them. Have the Filipinos this capacity? Possibly. But certainly the mere fact that all connection between them and Spain is sundered does not of itself endow them with this capacity.

Neither of these resolutions ought to pass. They are not true in fact; they are not sound in philosophy. But we cannot see any reason why Congress should not repeat in January, 1899, the resolution which it adopted in April, 1898, and apply it to the Philippine Islands. It is as applicable to the one people as to the other. Its passage might abate the unreasonable terror of imperialism. Why will not some Senator introduce and urge it

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upon the Senate, or some Representative introduce and urge it upon the House?

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Tolstoï and the Czar

Even in Russia the sovereignty of the man of genius is as distinctly recognized as that of the Czar. When Turgenieff made his last visit to Russia, his presence caused such perturbation that the Government, not daring to formally exile him, asked him to retire; treating him, in a way, as a Great Power, to whom a request was to be made, rather than a command given. This striking incident is recalled by another still more striking, which is reported to have been witnessed by a few people at Toola, a station on the railway from Livadia to the north. The Czar Nicholas, finding that he was to take luncheon at that place, sent a very carefully worded invitation to Count Tolstoï to meet him. It appears to have been generally expected by the Czar's party that the Count would not present himself; but, contrary to these expectations, the great writer and patriot appeared at the railway station, his peasant garb presenting a striking contrast to the richly dressed group about the Czar. The two men met as equals, the Czar receiving his eminent subject as he would have received the Emperor of Germany or of Austria, and immediately beginning to talk to him about the approaching Peace Conference. Count Tolstoï, if he is correctly reported, replied promptly and frankly that he could not believe in the Czar's project until the Czar should set a practical example to other nations. The Czar met this implied criticism by explaining at once the great difficulties of the problem, and the necessity for securing co-operation among the Great Powers. His evident sincerity seems to have made an impression on Tolstoï, who expressed the hope that some working plan would be evolved as the result of the Conference. The Czar begged the great writer to lend his genius to the solution of the question, and Tolstoï replied that he had already given much thought to it, and that he should soon have something to say on it for the public in print.

This interview is likely to be historic; and the time may come when some painter will seize upon it as furnishing a striking subject for a great historical painting. The Czar stands for traditional authority—for a system of government which, however beneficent, does not rest upon the will of the majority, but is imposed from above, on the theory that the majority are not able to govern themselves. Tolstoï, on the other hand, represents the new power which will sooner or later dominate the world—the power of the people. He stands for the sovereignty of man as man. The Czar represents a declining force in the world; for, however long constitutional monarchy may linger, absolutism must sooner or later become a thing of the past. Tolstoï, on the other hand, represents the dawning power of democracy; for, however imperfectly the democratic problem may have been solved, and however inadequately democratic methods may have been worked, both in this country and abroad government of the people, by the people, and for the people is apparently, under the laws of history, the inevitable goal toward which political movement tends. In a sense, both the Czar and Tolstoï were representatives of the people at that memorable meeting at Toola; for the chief reason of the Czar's action is, as he has himself declared, the intolerable weight of the burden which constantly increasing armaments are throwing upon the people. The patient shoulders of the bearers of the burdens of ages of militarism are beginning to bend and break; and the Czar is shrewd enough to see that there is a limit beyond which it will not be safe to go. The inevitable result of militarism carried to the extreme must be a widespread revolution throughout Europe.

That the Czar is perfectly sincere there is no reason to doubt; and that his project is making headway is equally evident. Fuller reports of the exact nature of the programme which the Czar proposes to bring before the Conference for Disarmament seem to indicate a very practical and conservative plan. The Czar proposes, apparently, to begin on a moderate scale by suggesting steps which are entirely within reach; and questions touching existing political relations are to be ruled out, thus removing from the field of discussion those matters the bare introduction of which would bring to light problems which are probably at this time insoluble. The Czar proposes, in effect, to secure an agreement not to increase naval or military forces and the corresponding budgets for a fixed period; to endeavor to find means of reducing the forces and budgets in the future; to interdict the use of any new weapon or explosive of a power greater than now made; to

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restrict the use of the most terrible of existing explosives, and to forbid the throwing of any explosives from balloons; to forbid the employment of submarine torpedoes and similar contrivances; to undertake not to construct vessels with rams; to apply the Geneva convention to naval warfare; to neutralize vessels engaged in saving those wrecked in naval battles; to revise the declaration concerning the laws and customs of war elaborated at Brussels in 1874; to accept the principle of mediation and arbitration in such cases as lend themselves thereto.

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The Silence of Christ

One of the notable characteristics of Christ was his silence under the charges of his enemies. He rarely replied to them. They sneered at him as a bastard; he received the sneer in silence. They accused him of being a glutton and a winebibber; he did not repel the charge even when he referred to it, except by saying that neither asceticism nor social fellowship was immune from malice. Before the court of Caiaphas he answered nothing to all the charges brought against him; he left hate to pursue its way unopposed, and aggravated it by his apparent indifference. Brought before Pilate, when questioned by the perplexed judge he answered frankly and fully; but when the judge had pronounced his prisoner innocent and yet hesitated whether to release him or no, he refused any longer to plead for himself. Transferred to the court of Herod, he kept absolute silence. Once, we believe only once, did he make answer to accusations of enemies; it was when the Pharisees charged him with casting out devils by Beelzebub, the prince of devils; and then the defense was less of himself than of the work of God wrought through him.

In this his silence under malicious false reports Christ showed that practical common sense which characterized his whole life, and refutes the charge of fanaticism sometimes brought against him. No defense is proof against malice; no explanation will suffice to correct intentional misreport. For effective self-defense an impartial tribunal is indispensable. The man who attempts to stay the flight of an irresponsible scandal only gives it wings by his endeavor; and he who writes to the press to correct a misreport generally only succeeds in calling additional attention to it. If there is some truth in the unjust rumor, the accused is the last person to discriminate between the truth and the falsehood; if there is no truth in it, the character of the accused is his best defense from the aspersion. There is an old motto, He who is his own lawyer has a fool for a client. It is of wide application. He who is smarting under an unjust accusation is by that very fact unfitted to conduct a defense against it. He cannot understand how the facts will seem to others. He would better leave his friends to defend him. If he has no loyal friends, there is something wrong with himself, and he will do well to spend his time in discovering what that wrong in himself is, rather than to misspend it in a futile self-defense.

Never is the motto more applicable, Speech is silver, but silence is golden, than when one is suffering under false accusation. The silence of Christ is an example to be followed.

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A Pocketbook Platform

We hold these truths to be deserving of general acceptance and respect:

1. We do not need the Philippines. The undeveloped resources of our own domain supply a more profitable field for our activities.
2. The islands fell to us by hazard of war, and with them certain obligations to ourselves, to foreign nations, and to the inhabitants of the archipelago.
3. It would be cheaper to drop them and run, but it would also be disgraceful, and would doom the Filipinos to present anarchy and future bondage.
4. We ought to take the islands as provided in the treaty, but it should be the primary object of our policy to make the Filipinos contented, prosperous, orderly, educated, and ultimately capable of governing themselves.
5. They must never become citizens of the United States.
6. The treaty of peace and cession ought to be ratified without any further delay, in order that the state of war may be ended and the healing works of peace begun.
7. Imperialism is a painted wooden jumping-jack that jumps only when somebody pulls the string.—*New York Times, January 21.*

Never is a long time—a longer time than we are willing to pledge ourselves for. We are not, therefore, prepared to subscribe to Article Five. With that exception, this platform states the principles of The Outlook with great effectiveness. We suggest to any reader who wishes to be prepared to tell a friend what the expansionist's platform is, to put this in his pocketbook ready to produce on call.

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The Spectator

"I thought America was a big country; could you not find room enough to travel there?" Such was the bluntly surprised comment of an Englishman whom the Spectator encountered last summer in the coffee-room of the Beaufort Arms at Tintern Abbey, when told that, for the sake of a little over two weeks in England, nearly two weeks had to be spent in crossing and recrossing the Atlantic. It was so much ocean to give for so small a return in land; not too much ocean, perhaps, if one were to stay a couple of months or longer and go over to the Continent—though that was an open question to the Englishman—but far too much when one had at home a whole continent at disposal for purposes of travel, if extent of travel were what one was after. The Englishman's comment reminds one of the surprise of the New Yorker when some Chicago friend talks of "running over" to the Eastern metropolis for a day or so—as Chicago ladies are known to do for the sake of shopping.

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To the Spectator, at any rate, the ocean was not the billowy barrier to a fortnight's visit to the other side that it evidently was to his English acquaintance. The change and rest of the voyage had perhaps as much to do as anything else with his "taking his holiday" (as the English say more commonly for "vacation") half on water and half on land. Yet the Spectator, much as he enjoys the water, cannot profess to belong to that class of persons to whom the ocean is a never-to-be-exhausted delight. He has no sympathy, for example, with the ship's doctor whom he overheard telling some friends in the next steamer-chairs that he (the doctor) had spent his "holiday" of a couple of months in yachting because he "never could get enough of the water." That doctor's devotion to salt water must be counted abnormal in any person not amphibious.

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When it comes to sea life on a big liner, the explanation is even further to seek. Many account for it on the theory that the isolation, the complete severance from one's ordinary interests, is restful and grateful. But this is not the whole story. As the Spectator lay snugly rug-wrapped in his steamer-chair, wedged so closely into just the bare niche of space allotted to it on that crowded deck, and noted how most of his fellow passengers were killing time by napping and novel-reading, how few of them even tried to chat lazily, and how even fewer made the pretense of looking at the water except as the boat gave an extra roll or pitch, he could not but wonder in what way most of them, if challenged, would explain the "fun" they, as a rule, would profess to be having. A big sailor made his way among the chairs, clumsily carrying in his strong grip a teacup he had picked up off the deck, and a hundred amused eyes watched the incongruous figure he cut in the office of steward. A kitten dodged out and in between the chairs, and on every side there were calls to it and attempts to catch and pet it, men and women rivaling each other in their attentions. That kitten's entrée was a sensation. Eight bells were struck, and watches were eagerly scanned to see how close they were to "ship's time," and to make sure just how long it would be until the call to dinner.

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In short, the one charm of ship life for average persons, "unbeknownst" to them, as Lincoln used to say, lies in its temporary return, more complete even than the woods because far more monotonous, to the trivialities of a primitive, perhaps better a childish, existence, when the bodily functions, especially eating and sleeping, take on a supreme importance, and any stray happening between times is an incident. This may seem ignoble, as it is, to those who try to read into the sea life of a modern liner the poetry which was once its accepted charm. But, though ignoble, it has its compensations. It perhaps best answers to a certain need of relief from conventional conditions which all at times feel, but few distinctly recognize. The same theory may be pushed much further, as it is by Edmund Gosse in his "Kit-Kat" on Walt Whitman, when he says that Whitman in places appeals to a certain instinct "deep down in human nature," by which "the more we are muffled up in social conventions, the more we occasionally long for a whimsical return to nudity."

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Although it was a time in summer when the Atlantic has the reputation of being a pond for placidity all the way from Fire Island to Daunt's Rock, one really bad storm was encountered, "the tail end of a West India cyclone," the captain said. In descrip-

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tions of storms at sea (and the Spectator has read many) the writers seem so anxious to do justice—which they do not and cannot—to the awe-inspiring spectacle, that they fail to note its most commonplace characteristic for passengers on ocean steamers—the feeling of being pounded all over, the soreness of every muscle from constant "hanging on," whether walking, sitting, or lying down. If the ocean would kindly stop its buffetings and give one only a short respite and a chance to get a new grip, so one thinks, then one could bear even worse with new strength and a better grace. This particular storm was for a day so furious that the passengers were not allowed on deck. While at its worst the Spectator encountered a father dragging his small son up a companionway to a door on the lee side through which it was permitted to peep out on the scene. The two sat at the Spectator's table, and the boy had, boy-like, flouted the pleasant, pond-like weather, and wished over and over again for "a big storm that would make her roll," much to his father's disgust. "Now that you've got your storm, come and see it, and see how you like it, and whether you want any more of it," the father was saying as he pulled the boy up the stairs, a thoroughly frightened boy, hanging back and whimpering at every step. The Spectator felt sincere sympathy for that boy. Yet the absurdity of the performance convulsed him with laughter after they had passed. Also—shall he confess it?—the Spectator had a sneaking sympathy with the father too. There was a "heap of human nature" in his senseless vindictiveness.

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This father and his boy—a bright, companionable little fellow in pleasant weather—were almost the only acquaintances the Spectator made on the voyage. He was on a big ship, one of the "cracks"—which means that there was about as much "sociability" among the passengers as there is among the guests of a big, modern, metropolitan hotel. The pleasantest transatlantic voyage the Spectator ever made, "on the human side," was on a rather small, ten-day boat, in which the passengers were generally on a comparative financial level. They traveled because they had an object and were interested in experiences, including the experience of meeting a new set of people and "sampling" them. That voyage was a return to what voyages must have been before crack steamers became floating hotels—but this, well, even the men seated at the Spectator's side table were as stiff and formal in their manner to each other as are some pew-owners in a fashionable church into whose sacred precincts an usher has boldly thrust the visiting worshiper. The third morning out, at breakfast, the Spectator was surprised and gladdened to find two men chatting merrily together, who hitherto had not exchanged a word. The incident emboldened him to ask the cause, and this was the way it came about: The two met while taking their first turn on deck after rising, and A—— thought it was really time to break the ice, so he ventured to say "Good-morning." "Good-morning," returned B——, brightening up. Then, feeling it incumbent on him not to let the overture drop there, he asked, in all the sincerity of a first surprise, "Are you going across?" "Yes," replied A——; "are you?" And then, simultaneously realizing their mutual absurdity, both fell to laughing, and they had not stopped when the Spectator encountered them.

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Conversation being limited on a "crack" liner (unless one is with friends), the steamer-chair being sometimes impossible and sometimes a bore, and the smoking-room life being far from attractive to many, of whom the Spectator confesses he is one, there is nothing left for it but to fall back on the ship's library, usually a heavier resource than dull thoughts. The ordinary ship's library seems as stiff and formal as the passengers, since about all it admits to its shelves are properly-vouched-for "standard" works, authors "whom everybody has and nobody reads, you know," as an Englishman frankly remarked to the Spectator in explaining why he failed to recognize a familiar quotation from Tennyson. Such a library has this advantage at sea, that it compels an acquaintance with "improving" books, if one goes to it for books at all. The Spectator was struck by this in the case of the man who had the cabin opposite his own, and spent much of his time there reading. He had on that voyage for the first time perused, so he told the Spectator as they were about to land, "Vanity Fair," "Great Expectations," and "Kenelm Chillingly"—and yet he was a judge on the Supreme Court Bench of his State, and the son of one of America's foremost literary men. It was time, so the Spectator commented to himself, that that man went to sea.

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Henry Drummond[1]

Evangelist—Professor—Author

By Lyman Abbott

A LIFE of so vital a man as Henry Drummond, written by so vital a man as George Adam Smith, cannot but be interesting and valuable. This life is sympathetic but not eulogistic; written by a friend, but not uncritical. Perhaps the best passage in it is a portrait of Henry Drummond in the opening chapter, which might be termed a pen-and-ink frontispiece:

Perhaps the most conspicuous service which Henry Drummond rendered to his generation was to show them a Christianity which was perfectly natural. You met him somewhere, a graceful, well-dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to carry no cares, and to know neither presumption nor timidity. You spoke, and found him keen for any of a hundred interests. He fished, he shot, he skated as few can, he played cricket; he would go any distance to see a fire or a football match. He had a new story, a new puzzle, or a new joke every time he met you. Was it on the street? He drew you to watch two message-boys meet, grin, knock each other's hats off, lay down their baskets and enjoy a friendly chaffer of marbles. Was it in the train? He had dredged from the book-stall every paper and magazine that was new to him, or he would read you a fresh tale of his favorite, Bret Harte. Had you seen the "Apostle of the Jules;" or Frederic Harrison's article in the "Nineteenth Century" on "Ruskin as a Master of English Prose," or Q.'s "Conspiracy Aboard the Midas," or the "Badminton Cricket"? If it was a rainy afternoon in a country house, he described a new game, and in five minutes everybody was in the thick of it. If it was a children's party, they clamored for his sleight-of-hand. He smoked, he played billiards; lounging in the sun, he could be the laziest man you ever saw.

If you were alone with him, he was sure to find out what interested you and listen by the hour. The keen brown eyes got at your heart, and you felt you could speak your best to them. Sometimes you would remember that he was Drummond the evangelist, Drummond the author of books which measured their circulation by scores of thousands. Yet there was no assumption of superiority nor any ambition to gain influence—nothing but the interest of one healthy human being in another. If the talk slipped among deeper things, he was as untroubled and as unforced as before; there was never a glimpse of a phylactery nor a smudge of unction about his religion. He was one of the purest, most unselfish, most reverent souls you ever knew, but you would not have called him a saint. The name he went by among younger men was "The Prince;" there was a distinction and a radiance upon him that compelled the title.

Henry Drummond began his public life as an evangelist while he was still a student in New College of the Free Church of Scotland at Edinburgh. His college specialty was Natural Science; his heart was warm; his spirit that of a missionary; his theology that of the conservative Scottish school—but it was yet in process of formation. He was from the first a gentleman, with that inborn courtesy which is the product of genuine sympathy with men when culture is added to it and does not destroy it. He was a great believer in personal work; a thesis which he read while still in the College put emphasis on "buttonholing" individuals. Before his course at New College was ended the great mission initiated by Moody and Sankey in Great Britain had begun its remarkable course, and Henry Drummond had left his studies for Gospel work with them.

In this work he won a notable success from the first—a success which would have been remarkable had a foundation been laid for it in large experience; which was phenomenal seeing that he was but a student, and but twenty-three years of age. His personal skill in dealing with inquirers was even greater than his attractiveness as a public speaker, great as that was. The impression he left on the men he dealt with was indelible. "Since Drummond died," said one of these men to Dr. Smith, "I have not been able to help praying to him." Mr. Moody wanted him to leave his studies and take up evangelistic work; wrote to him from Philadelphia a characteristic letter urging him to cross the Atlantic. "I am glad," he said, "I went to England to learn how to reach young men. Could you come over and help us? We want you much and will see that all expenses are paid. I think you would get a few thousand souls on these shores if you should come." But he did not go; he returned to college, took up his work, and graduated. He was twenty-six years of age when he was

[1] *The Life of Henry Drummond.* By George Adam Smith. Doubleday & McClure Co., New York. $3.

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appointed by the General Assembly Lecturer on Natural Science in the Free Church College of Glasgow. This chair was partly a relic of the time when ecclesiastical tests kept young men out of the university and the Arts and Science courses were therefore necessarily parts of a college founded primarily for the education of ministers; it was partly due to the conviction that young men in the university needed some scientific knowledge and some scientific training.

Apparently the first event which led him to question the theology which had underlaid his earlier mission work was the attempted prosecution of Robertson Smith. His loyalty to liberty, his scientific belief in facts, his hostility to an endeavor, not to refute the statements of a Biblical scholar, but to expel him from the office of teacher for making them, set him thinking. He coupled his theologico-scientific lectures in the College with mission work in a suburb of Glasgow; in this work Dr. Marcus Dods was his immediate superior; and Dr. Marcus Dods combined the Scotch conservatism with the sturdy independence of the Scotchman, and became, as Henry Drummond afterward said, "the greatest influence that has ever come across my life." More important perhaps than either, though co-operating with both, was the double work in which he found himself engaged; on week days lecturing to a class of students in natural sciences, and on Sundays preaching to an audience mostly of working men. Thus, to give his own words, "I found the truth running out to my audience on the Sundays by the week-day outlets. In other words, the subject matter of religion had taken on the method of expression of science, and I discovered myself considering spiritual law in the exact terms of biology and physics."

Out of this double work, and still more out of the double nature which inspired the work and made it possible, grew his "Natural Law in the Spiritual World." The suggestion of the book, or at least the title, seems to have come to him from his father, in whose note-book was found after his death this significant phrase: "Would it not be strange if it turned out that the laws of Nature and of the Spiritual World were the same?" We cannot but wonder if this thought had not been dropped by the father into the son's mind, to bear its remarkable fruitage afterward. Five of his talks to workingmen were published as contributions in a London weekly paper since expired. Then one of them was published as a booklet, and brought letters testifying to benefits received from it. "This decided me at once. The world did not need being made wiser, but if there was the chance of helping any one a little practically, that was a thing to be done." This sentence in one of his letters is the key to Henry Drummond's character. He was not a philosopher; not a scientist; always a missionary and a philanthropist, who used philosophy and science in his philanthropic and missionary work. He made two attempts to find a publisher. The book was "declined with thanks." He gave it up. Then a publisher made application to him and he accepted the offer. His moral is naive; but there is something in it: "From this interview I learned one lesson—that the search for a publisher is a mistake. The right way is to let the publisher search for the author." The essays were partly rewritten, partly supplemented by others, and the Introduction was prepared. But before the volume had reached the bookseller's shelves the author was "steaming down the Red Sea *en route* for the heart of Africa," and for a long time out of the reach of his critics.

The genesis of "Natural Law in the Spiritual World" indicates the secret of its success. It is not a contribution to philosophy; it was not conceived in a philosophic spirit. It is not an attempt to reconcile Science and Religion, and is not written with a dogmatic purpose to defend the latter from attack by the former. It is a statement of religious truth by a man schooled in scientific methods, but animated by the religious spirit. It uses the language of the one realm to express the life of the other; and it is successful because it is the work of one thoroughly pervaded by the religious spirit and thoroughly familiar with the scientific method. The fundamental principle laid down so explicitly in the Introduction George Adam Smith thinks Henry Drummond did not himself in later life adhere to. "The position we have been led to take up is not that the Spiritual Laws are analogous to the Natural Laws, but that *they are the same Laws*. It is not a question of analogy, but of *Identity*." The italics are Professor Drummond's. This seems to state a profound principle; but we doubt very much whether it is more than a captivating phrase. The laws of any object constitute its nature; and if this is more than a phrase it means

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that there are no characteristic differences between the natural and the spiritual world. This would mean from the scientific point of view absolute materialism; from the religious point of view absolute idealism. But Drummond was neither materialist nor idealist. He did not think his positions out to their logical conclusions. He cared more for their practical helpfulness than for their logical consistency. Thought out to their conclusions his philosophy would involve fatalism and conditional immortality. He certainly never held the first and he never avowed the second. Probably only a minority of his readers ever read the Introduction and a still smaller minority ever really apprehended it. The book would be quite as strong and as serviceable without it. The Introduction is an afterthought—the product of the essays, not the preparation for them. The volume is religious, not scientific; a volume of practical sermons, not of abstract philosophy.

It was no sooner published than it began to create a great excitement. Some scientists, of course, sneered at its science; some religionists assailed its religion; some philosophers measured it as a contribution to philosophy and criticised its fundamental postulate; and some cranks welcomed it as a re-enforcement of notions for which they had never succeeded in getting a hearing. But in the main the book did in the wider sphere exactly what the original lectures had done before the smaller audience at the mission in *Possilpark*. Men who had been revolted from religion by the patois in which it had been clothed were attracted to it when they found it disrobed of the patois and expressed in terms with which they were familiar and which they could understand. Regeneration became Biogenesis; Depravity became Degeneration; Sanctification became Growth, and so throughout. "Natural Law in the Spiritual World" affords a splendid illustration of how a minister possessing the spirit of Christ may impart it to new auditors and in new circles if he will not foolishly confuse life with the phrases with which he is familiar and insist that men can accept the one only in case they will use the other.

The other great contribution which Henry Drummond made to religious thought—for his beautiful booklets were rather contributions to feeling than to thought—was "The Ascent of Man." Like "Natural Law in the Spiritual World," "The Ascent of Man" was the product of lectures; these were delivered originally before the Lowell Institute of Boston. A threatened piratical publication, prevented only by legal proceedings, compelled the expeditious publication of these lectures, which, however, show the signs of haste only in the closing chapters. The great contribution which this volume makes to the doctrine of evolution is the emphasis which it puts upon the Struggle for Others as a necessary accompaniment to the Struggle for Existence in the process of development. It is a scientific representation of the law of love. Scientists have criticised this volume because of its prose-poetry; but Tyndall has shown that imagination has rendered an inestimable service in the discoveries of science, and Henry Drummond has simply proved that it may be equally useful in the exposition of science. But the theme of the book is not fully worked out, and carries man's religious development scarcely farther than Le Conte had carried it in his "Evolution in its Relation to Religious Thought."

Two other great contributions to the religious life of our age Drummond made, though not by his pen: he was the father of the Students' Movement which has attained such immense proportions since in this country, and of the Boys' Brigade, which, whatever criticism may be made upon it in the hands of men of less spiritual enthusiasm than its founder, was, in his hands, an influential instrument of the highest usefulness. In both these movements the secret of his success was the same: his personal interest in men and boys. From personal work nothing could turn him aside. He declined an invitation from his dear friend Lord Aberdeen to accompany him to Ireland when he was appointed Viceroy. He declined a like request from Mr. Gladstone, who appealed to him to enter Parliament. He refused to take up the detailed work of a parish, where he would have had to address himself week after week to the same audience and to one familiar with religious instruction. He went out after the wanderers in the wilderness. This was not because it was easy work. The burden of sins which he thus met sometimes well-nigh crushed him. "One Sunday evening," writes a friend with whom he was staying, "I found him leaning with his head bowed on the mantelpiece, looking into the fire. He raised a haggard, worn face when I spoke to him, and I made him take

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a glass of wine, and asked him if he were very tired. 'No,' he said, 'not very. But, oh! I am sick with the sins of these men! How can God bear it?'" After his student meetings often one or two hundred would stay "to talk with him one by one and face to face." He would travel from Glasgow to Edinburgh for the sake of such personal interviews. He inspired others with the same spirit; and there is one striking story of an American student who remained in Edinburgh a second year for no other purpose than to secure one man for Christ, and as the result of his year's waiting and work sending a student, who had before been an agnostic if not an atheist, into the missionary service, as a medical missionary.

Henry Drummond has perhaps nowhere better stated his own mission in the world than in this single sentence in "The Ascent of Man:" "Nothing can ever be gained by setting one-half of Nature against the other, or the rational against the ultra-rational." Yet this has been commonly done in all ages, and generally by the special advocates and devotees of religion. It is they who have insisted on the distinction between faith and reason, between nature and the supernatural; they who have affirmed that we are to believe what is incredible because it is incredible, and to adore the unnatural because it is unnatural. No service appears to us to be more needed in the present age than to show that we need not be irrational in order to be religious, nor unnatural in order to be spiritual. And no man has done more by his rational faith and his natural spirituality to teach that lesson than Henry Drummond.

Are Our Hands Clean?

By the Rev. S. D. McConnell

THE thoroughgoing opponents of expansion rest their case ultimately upon the alleged incompetence of the United States to deal with inferior peoples and to administer satisfactorily our own affairs. They point to the case of the Indian and the negro and to the history of Civil Service, and bid us mend all these before we presume to undertake any external task. It is assumed that in all of these we have failed, and that in two of them our failure is criminal. We are reminded that they who go forth to do the world's work should go with clean hands.

The time would seem to have come to challenge these assumptions. Have we failed in these particulars? Upon the whole, have we anything to reproach ourselves with in these regards? Of course, if one judges by an ideal of absolute or even proximate perfection, we have fallen infinitely short. If, however, the practical standard which obtains among good men be applied to our conduct in these particulars, we may not, in my judgment, fear the scrutiny of the world. I think also it is well just now that this should be said: Hypocrisy is always offensive, whether it be the hypocrisy which claims more virtue or that which confesses to more sin than the actual facts of the case do warrant.

Let us begin with the Indian. Is it true that we have robbed him, that we have failed to keep the promises and treaties we made with him? Is it true, in a word, that the Indians who survive can face the people of the United States and with any countenance bring against them the charge of cruel or unfair dealing? Colonel Roosevelt, in his wise as well as charming book upon the "Winning of the West," states the case with his usual sagacious downrightness:

"The question which lay at the root of all our difficulties with the Indians was that of the occupation of the land itself, and to this there could be no solution save war. The Indians had no ownership of the land, in the way in which we understand the term. The tribes lived far apart. Each had for its hunting-ground all the territory from which it was not barred by its rivals. Each looked with jealousy upon all interlopers, but each was prompt to act as interloper when occasion offered. Where any title existed, it rested, not on actual occupation and cultivation, but on the recent butchery of its weaker rivals. The land no more belonged to them than it belonged to Boone and the white hunters who first visited it."

Forgetfulness of this elementary fact has led to that confusion of conscience and that mischievous play of sentiment which has characterized all our dealings with the Indians

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and all the public criticism of such dealings. Speaking correctly, the Indian has no right, as an Indian, and never had any. For three centuries he has insisted upon either sitting down stolidly in the middle of the highway along which civilization was moving, or in ambuscading himself behind the hedge on either side to fire his arrows into those who use the highway. Even had he possessed, which he did not, any title either at law or equity, he very early forfeited that title by his own irreclaimable savagery. Would any people in Christendom have used the patience and forbearance which, upon the whole, have characterized the conduct of the United States toward the Indians? No doubt the policy of the Government has been foolish; in some cases it has been dishonest; but it must be remembered that from beginning to end it has been the policy of a humane and upright people, endeavoring to do justice, as far as they could, to another people with whom they had no sympathy and from whom they could receive no co-operation. Our failure, in so far as there has been failure, has been in falling short of the duty we have owed to ourselves, and not in any duty which we owed to the Indian. Certainly in this case no other people could have done better than we have done; and, as a simple matter of fact, no other people can show anything like so good a record. An experience of three centuries has established the fact that, speaking generally, the Indian is not capable of being civilized. Whenever by any means he is shut within an area where the laws of civilization press upon him constantly, he dies. We have not killed him; we have not even executed him for crimes so atrocious that savagery does not excuse them. We have dealt foolishly with him in so far as our own interests are concerned; but, upon the whole, and bearing in mind a few exceptions, we have dealt with him more kindly and more wisely than any other nation would have done. Let us be just to ourselves as well as to the Indian. Because we have failed to keep alive and uplift a race of untamable savages, it does by no means follow that we should be powerless to uplift another race of inferior folk who possess a more plastic character and a more enduring vitality.

Next, the case of the negro. Here again the preliminary question is, What standard shall we apply to the conduct of the United States? If it be the standard of abstract, ideal right, we have fallen woefully short. But if, again, we apply that practical standard which men and nations actually do use, we need not confess to either sin or failure. It is true that the negro was for two hundred and fifty years held in bondage. It is only common justice, however, to remember two things: the first is that the bondage in which he was held in America was, at its worst, beyond comparison better than that from which he was fetched in Africa. The second is that, during three-quarters of the period of our National life, slavery was not considered morally indefensible by any considerable portion of the world. It was accepted as part of the constitution of things. Its practical evils were evident to a few, but in itself it was generally believed to be warranted by Scripture, by ancient custom, and by right reason. The mere fact that a people held a subject race in slavery for a long period of time is no real accusation against either the wisdom or the righteousness of that people. It is no more reasonable to lay it as a charge against the people of this country that they held slaves in its earlier days than it would be to bring the same accusation against Abraham or Pharaoh. People and nations must be judged by the moral standard of their own times. For those who have risen to clearer vision to go out of their way to vilify their ancestors is neither good justice nor good breeding. The real question is, Has the United States done what it might for the negro since it became alive to the wrong and folly of slavery? To this I reply that, so far from having anything to shame us in our record, we have done for that people beyond estimate more than any other nation under heaven would have done, or ever has done. What other republic with thirty-five millions of citizens would have dared to take into partnership with it, upon equal terms, a servile population of six millions? That is what we did. Possibly it may have laid us open to the charge of folly, but certainly not to that of selfishness or sin. If the United States had at that point taken its stand on the ground of simple justice, it would have been open to it to say to the negro that he had now been given all the rights and the powers which we ourselves possessed, and that he must see to it for himself whether or not he should continue to live at all. Even this much is more than any other country would have done. But who does not know that we have bettered

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that tenfold? Again and again the General Government has interfered by special act to protect this race as a class. Their helplessness has been recognized. The United States has not forgotten, in this matter, the motto of the strong, *Noblesse oblige*. Besides this, who can know that long list of benefactions to the negro by individuals, churches, charity associations, by the people of the whole land? It is true that here again there have been flagrant instances of harsh and unfair dealing. How could it be otherwise? We are not called upon to justify these faults, or even to minimize them. Let the despairing critics of the time characterize them as hardly as they will; still the fact is not changed that the treatment of the negroes as a whole, by the United States as a whole, has been, upon the whole, not only fair and equitable, but generous beyond what could be expected of any other people. And, what is more, the negroes generally recognize this to be a fact, and are grateful for it.

The third ground upon which those who oppose the present movement of the country rest their argument is that we have proven ourselves conspicuously incapable to secure for ourselves the advantages of good government. To a limited extent this is true, though not by any means to the extent that orators are in the habit of asserting. Who doubts for a moment that even the municipal government of New York would be an unspeakable boon if it were transferred to Canton? or that the management of Chicago is beyond comparison better than that which has existed for centuries in Havana? Is our official administration, speaking generally, open to destructive criticism? It is true that two or three of our great cities are shamefully administered, but it is equally true that five hundred cities of from five thousand to one hundred thousand inhabitants each are admirably managed. It is true that the administration of the government in a few States would not bear close examination; but, on the other hand, more than forty States are conducted not only without scandal but without suspicion. Our army and navy are absolutely free from fault in this regard. The Executive Department of the whole United States is at this moment probably more capably and more honestly conducted than that of any other country in the world, Great Britain only excepted. We have yet much to learn and we have much to unlearn. The Civil Service Reformer has yet great tasks before him. He will not accomplish those tasks, however, the more readily by dismissing the whole civil service of the country in one indiscriminating condemnation. Still less will he gain sympathy for the tasks yet before him by proclaiming that we ourselves are so dishonest and so imbecile that we cannot with any face undertake the task of dealing with barbarians lest we corrupt them.

There is another fact which may well be brought to mind in this connection, although not immediately in this line of argument.

Two or three generations ago the civil service of England was more shamelessly and cynically corrupt than our own has been at any period except during the ten years following the War of Independence. To-day the civil service of Great Britain is a model for the world. When and under what conditions did this improvement begin? The answer is, it began when England began to feel her responsibility for the administration of her colonial possessions. Even more suddenly than has befallen us, she found herself charged with the welfare of millions of inferior people. The only men at hand competent to deal with the situation were her army and navy officers. These became governors and administrators. They carried on their task with that singleness of mind, integrity of purpose, accuracy, and promptness which belong to the soldier. Under their administration results began to appear which had not been observed before even in England. It was from her colonies that pure and efficient civil service came home to Great Britain. Would it be too much to expect that the examples of General Wood at Santiago, Otis at Manila, Ludlow at Havana, and Waring's martyrdom may do as much to forward civil service in the United States as has been done or can be done by the men and the journals who are just now making the most of our National shortcomings? It is an unspeakable pity that some of the men who have been conspicuous in the past in promoting the righteousness of the Nation should alienate their followers and jeopardize their own power for future good as they are now doing. When the people are told that the treatment of the Indian and the negro has been such as to prove them unfit to deal with inferior races; that the government of New York is so corrupt that its transfer to Porto Rico would debase the political standards of that island; that the National ideal of financial honesty

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is so feeble that the introduction of a few million Latins might destroy it; that the war just ended was engineered by self-seeking politicians, who covered their purpose by a hypocritical cry of philanthropy—when the people are told these things, they do not believe them. They ought not to believe them. But the pity of it is that they are being told these things by a class of men who up till now have seen clearly and have spoken bravely in the interest of political and civic righteousness. They do not know how much they have been loved and honored. They do not know how much it hurts those who have been their followers to hear them bring railing accusations at the country for following a course which it believes to be right.

The Seamy Side of Labor

By Antoinette Bryant Hervey

DR. MAXWELL, Superintendent of Schools of Greater New York, has been invited to address the Chamber of Commerce on the subject of commercial education in the city of New York. In preparation for this address he has written to leading merchants and manufacturers asking their opinions as to the merits and defects of the training received by the boys and girls who enter mercantile or manufacturing establishments from the public schools. He has inquired in regard to their obedience, industry, accuracy, thrift, etc., and has asked if boys and girls of foreign birth and education are superior to American boys and girls in preparation for mercantile and manufacturing life.

While merchants and manufacturers are furnishing data for the City Superintendent, it may be in order for a humble housekeeper to bear record to the defects—whether due to education or not—of those workers upon whose efficiency and faithfulness the comfort of homes and homemakers so largely depends.

Not long ago we took an apartment, and wished to get things settled as promptly as possible. It had fallen to me to secure the needed co-operation of draymen, plumbers, shopkeepers, and men of like vocation. Every man whom I engaged promised to do work at once; and only one man kept his promise. When an expressman agreed to bring freight, it took three trips to his office to get him started, and when we sent him for a "trunk," he brought a box. The man who was to repair a bookcase "immediately" did so only after three journeys to his shop. The gas-range, which was to be ready for use on Friday, gave us our first dinner on the following Tuesday. A kitchen table of marvelous appurtenances—the delight of the maid—was delivered with a big gouge in the top, and it required six letters and two visits to the store to effect a change; a washstand came broken; a mattress arrived dirty; a bureau, due on Saturday, came on the following Saturday, in spite of three letters written in the meantime; one bed came a day late, one three days late, and one a week late, and two mattresses were two inches too wide and five inches too long; one set of kitchen utensils reached us three days late, after two trips to the store, and another set was driven home by the use of two letters and a postal. The brooms, pails, and scrubbing-brushes for cleaning the apartment were kept from wear, because they came after the apartment was cleaned. I refrain from mentioning the constant blunders in the delivery of groceries.

The apartment itself, which was a beautiful one and new, showed many signs of careless work. In our fine bath-room the plumber had put the faucets on wrong, so that the cold-water faucet read "hot" and the hot-water faucet read "cold." When I called his attention to it, he said, musingly, "I can change it, but then the words would come on the under side." "That doesn't matter," I replied, with a mixture of hot and cold in my speech; "we can easily stand on our heads in the tub to read them."

These repeated instances of unreliability, carelessness, and stupidity led me to recall the experiences of the past few years. The most arrant case of red-tape incompetency occurred a few years ago in the putting up of some curtain-rods. First there was sent, to measure the windows, Man No. 1. The next day Man No. 2 came to put the rods up. The mistress of the house was out, but she had left word that they were to be put one inch inside of the Venetian blinds. When she returned, the careful maid met her at the

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door, saying, "The man wouldn't put them where you said. He put them four inches inside the blinds, marred the woodwork badly, and did not bring enough rods for the windows." I immediately telephoned to the firm, and received the message, "We will send a man right down to inspect the work." After waiting two days for the man, I went to the store and had an interview with a bland gentleman who promised to send a man at once. The next day Man No. 3 came smilingly on the scene, looked at the work, and decided that Man No. 2 must return and correct his blunders. The next day Man No. 2 appeared and moved the rods, hacking the woodwork so that I reported him and asked that the damage be repaired. The following day Man No. 4 arrived, was grieved that we should be so troubled, and said he would send a man to make everything satisfactory. Two days elapsed, when a blundering old Irishman, Man No. 5, arrived, bringing a can of white paint and a can of red stuff which he afterward said was aniline dye. The last room he visited was a bedroom, and when he left you could play hare and hounds with him, and trace him out of the house and all the way back to the store. In the room he had spilled the dye on the window-sill, table-spread, and rug, and then had dripped it all along through the private hall, the main hall, the elevator, and out the front door. Enraged, I went at once to the store, where I received a courteous expression of sympathy and an assurance that the damage would be remedied. In two days more the same many-thumbed Irishman returned, bringing a bottle of benzine and cleaning-rags. Then followed a vigorous mopping in and spreading out of red dye. I entered the bedroom to find the man's wet rags lying on a chair, although he had been given paper to use. He had cleaned (?) the rug, had it all up in a wad, and was standing on the wet heap, while he worked at the table-spread. When I remonstrated, he said, "Lady, I have swiped that up good." "But you must not stand on it in that way," I protested. Thereupon his Irish blood arose, and he yelled, "You go out of this room and leave me alone." It soon became evident that one of us must leave the house, and, as I seemed to have a prior claim, I asked the Irishman to go. He stubbornly refused, and not until I sent for the engineer of the house did he depart.

This little episode led to another visit to headquarters, where the pleasing assurance was given that a *man* would be sent to inspect. One day later bland gentleman No. 6 came to inspect, regret, sympathize, and promise to send a man. Men—of their kind—seemed to be plentiful, and the next day No. 7 walked proudly in, carrying a bottle of cleaning-fluid. His air of self-confidence dwindled as soon as he looked at the rug, and he said he could do nothing, that the rug must be sent to a cleaner. One week elapsed, and Man No. 8 arrived and took the rug. Another week rolled by, when the rug was returned, in sadder plight than ever. Then followed more visits to the store, letters, promises, until we were worn out by our four weeks' battle, and, counting the cost of postage, shoe-leather, and nerves, we let the matter drop. This fiasco is charged to the account of one of the largest stores in Harlem.

Another experience, showing the incompetency of workmen, also illustrated one of the annoying phases of labor—the apparently well-arranged scheme of heads of firms to hang on to jobs and increase the time occupied in performing work. In a former apartment our range was out of order. The landlord sent for a man to repair it. After three days' waiting a man arrived on the scene, looked the range over, and said, "Yes, we can do it." "Do it, then," said I. "Oh! *I* don't do it. I only came to view the job. A man will come to-morrow to do the work." The next morning brought joyful expectations, for a man arrived carrying a kit of tools. These he deposited in the middle of the kitchen floor, and started to go out; but I planted myself in front of the door and said, defiantly, "Where are you going?" "Why, I'm not going to do the job *to-day*," he said, with an injured air; "I only brought my tools." The next day the workman returned, worked two hours, and then departed, saying, "I've got to finish a job in Christopher Street." The kitchen was black from ceiling to floor. The neat maid could not stand that, so she spent the afternoon cleaning. The next day the man returned, finished the job, and she cleaned again; but, alas! the stove was no better. After having that stove under treatment for three months, the repairer declared that *he* could bake in it all right, if I couldn't. I took him at his word, told him I would make a cake, and he should bake. Even now I can see the perspiration on the man's face after he had baked thin layer-cakes an hour and a half, and they came out white and doughy on the bottom.

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One could endure the delays and broken promises if work were well done, but only in exceptional cases is work done faithfully and well.

As I was meditating on these things a carpenter came to our apartment on an errand of mercy. When I called his attention to the fact that but few of our windows would shut down properly, and that all were chipping little bits of wood out of the sills, he opened his heart to me and said: "These are degenerate days. Everything is growing worse. I have been a carpenter in New York for fifteen years, and my work is not near as good as at the start. You can't do your work well. I work eight hours a day now, and do more work than I did in twelve hours ten years ago. If a fellow doesn't do it, he loses his job. We all have to learn to do skimp work. It's rush, tear, push, jam, in this competitive system. I like to do good work, but I can't. I never go to bed a night feeling that I have done my work well; and it's so with most workmen. They don't do good, honest work. When I see how buildings are put up in this city, I wonder that more of them don't tumble."

These are but a few of the experiences of a single housekeeper. They are not exceptional. They are typical of what is going on all over our country. While in the midst of these housekeeping trials, a friend from Washington called. The conversation turned upon the seamy side of labor. He said: "It is very difficult to find honest, reliable workmen in Washington, but I had supposed that in this respect Washington was the worst place in the United States." Alas! the evil is widespread, and indicates—what can it indicate but radical defects in training and in character? And if this is true, the remedy is clear, for the specific, which alone can reach things so deep-seated as these, is education. What the form shall be and what we shall call it, whether commercial education or practical education or a liberal education, worthy of being so called, because it frees, must be left to our City Superintendent and his advisers, and to other educational experts who are alive to practical needs and conditions. But as to the spirit and results of this education every one who has suffered may have a right to his own convictions—and mine are these: That there must be in this country a better system of education, a system which is in closer touch with life and which fits rather than unfits for life. There must be something in our common schools which will make for self-respect and for that respect for others that is a part of true self-respect; something which will develop faithfulness and intelligence and pride in work; something which will link head and hands by indissoluble bonds. Domestic science and manual training in schools will gradually give a greater respect for manual labor; and with this respect should go a greater diffusion of manual labor, for the lack in our present system is quite as much on the side of employers as of employed.

An intelligent and many-sided woman recently remarked to me that Queen Victoria would be a better woman if she made her own bed daily. While it may not be practicable for queens to make their own beds or for the President of the United States to chop his own wood, there never will be faithfulness, respect, and intelligence on the side of the workers unless the same attitude toward work is found in the employers.

The Spiritual Foundations of Faith[1]

By Lyman Abbott

. . . For the Spirit searcheth all things, yea, the deep things of God.—I Corinthians ii., 10.

SCHOLARS are divided in opinion respecting the meaning of this verse. Some think that by the word "Spirit" here is meant the Holy Spirit; others think by the word Spirit is meant the spirit of man. The latter is my view. I think that Paul is arguing here that the spiritual nature of man is unsatisfied with anything which the mere observing and reasoning faculties can give him, and he goes beyond the limits to which they can carry him, and he searches deep things that lie beyond.

"The heart," says Pascal, "has reasons of its own that the reason knows not of." "We do not get," says Maeterlinck—the figure is Maeterlinck's, though I am not quoting his exact words—"truth, the greatest truth, *from*

[1] A sermon preached in Plymouth Church, Brooklyn, N. Y., Sunday morning, January 8, 1899. Stenographically reported by Henry Winans, and revised by the author.

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the reason, we get it *through* the reason; but we do not think that we gather the harvests from the road over which they travel." The things which are deepest and most certain in our experience it is most difficult for us to give any reason for. Why is a symphony of Beethoven better than a street song? Why is it wise for a soldier to give his life for his country? Why is it wise for a man who by hard industry has won money to give it for a sick person, not a near neighbor, whom he has never seen, whose sickness and death will not injure him? It is hard to answer these questions. All philosophers agree that it is exceedingly difficult to find the rational basis for æsthetics and ethics; and yet there is nothing that we are more certain of than that the symphony of Beethoven is better than the street song, that it is noble for the soldier to give his life for his country, and that it is mean and ignoble for the man of wealth to refuse to help the sick and the suffering in the hospital. The truths of which we are most certain are not the truths we reason out. Deep down, back of the reason and behind it, back of the eye and ear, are the truths which lie in our very nature and come to us *through* the reason, but are independent of the reason.

Man, with his observing faculties and his reason, begins to study life. He studies the outer world and its phenomena, and his studies carry him a little way. They teach him the form of the globe; something of the nature of the forces which are operating on this globe; something respecting the laws which govern those forces—and then his knowledge stops. What those forces are, what that matter is on which those forces operate, he cannot tell. Science can give him no light upon it. Said an eminent practical electrician to me the other day: "We are making electricity, we are using electricity, and we are selling electricity, but we do not know what electricity is." That is true of light, it is true of heat, it is true of gravitation, it is true of matter itself. What is the difference between matter and force philosophy cannot tell; it cannot even assert that there is any difference.

Man turns his observing faculties and his reason upon history, and begins to study it. At first he sees only events, and history is only annals. Then he sees some morals in these events, and history becomes what is known as epic history—the illustration of moral truth in events. Then he sees a continuity in these events; they are connected one with another; he sees that in every to-day walks a to-morrow, and out of every year grows another year, and out of every decade another decade, and out of every age another age. He sees evolution and development from age to age, and begins to study philosophic history; and then he has gotten as far as he can go. He knows events, he knows there is a moral significance in the events, and he knows there is a continuity in the events; but to what these events are leading, whither the world is marching, what is to be the issue and the outcome, that he does not know. In vain he asks history: history is dumb.

Then he begins to study life—deeper than nature, deeper than history; and he asks the great interpreters of life to explain it to him. That is, he studies literature; for literature is the interpretation of life by men who have studied it. And literature has its messages for him. It depicts great deeds: in the story of a Ulysses, with his adventures, his wanderings, his heroism. It tells the story of great sorrows: the anguish of a Job wrestling with pain, and with that which is most painful of all pain, a sense of intolerable injustice. It tells him of sin and penalty and remorse: Dante projects upon the future that story of sin and penalty and remorse. And then literature stops. And when man asks what is the use of all this service, literature can give him no answer. When he asks why these tears, these bitter sorrows, these disappointments, this death breaking in on life, literature can give him no answer. When he asks what is the cure for this sin, the succor from this remorse, the deliverance of this man who has become a prey to his own iniquity, literature can give him no answer. He has gone as far as observation and reason can carry him when he has seen the phenomena in nature, when he has seen the evolution in history, and when he has seen the deeper experiences of human life.

Then, what some men call the spirit, and some men call wisdom, and some men call the intuition—this other part of man—takes up the problem and begins to study it. In vain do men draw a boundary-line; in vain do they say, You must be content to be ignorant; in vain they say, You can never know the secrets of nature, you can never understand the meaning and trend of history, you can never comprehend why is service, why is sorrow, and how we may escape from sin; in vain do men endeavor to substitute author

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ity for investigation; in vain do they say, You must take the word of the Church, or of the priest, or of the synod, or of the Bible; still the spirit of man goes on; still he asks himself what is the meaning of all these phenomena in nature, what are the significance and trend and purpose of all this development of history, what is the object of service, the refuge from sorrow, the deliverance from remorse.

He has been looking without, now he turns and looks within. And as he begins to see himself, he begins to get some little light upon this problem; the spirit that is deeper than reason, the wisdom that is more than reason, begins to shed its strange, supernal light upon his problem. He says to himself: I also make things; I also have power; I will, and my fingers do what my will bids them; my eyes look whither my will directs them; within my spirit is the secret of some force, within my spirit is the secret of some creation; I mold and fashion things as I will with these fingers as tools. Is it possible that there is a Spirit in the universe that is molding and fashioning as I also mold and fashion? He searches, searches the deep things of God, seeks to go beyond the shadowy line, seeks to put aside the curtain, seeks to grope his way beyond it, and begins to think that in Nature itself is an intelligence, a will, a power. Do you remember that eloquent description which Huxley has given of the growth of a salamander, as seen through a microscope? I read a part of it:

> It is as if a delicate finger traced over the line to be occupied by the spinal column and molded the contour of the body; pinching up the head at one end and the tail at the other, and fashioning flank and limb into due salamandrine proportions, in so artis ic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.

There is in man something higher than an achromatic—Huxley himself had it, though he does not call himself spiritual; every man has something of it—and with this more than an achromatic he projects himself into the creation which he has observed, and in it discerns the spirit, the will, the intelligence of the Creator. At first he attributes this spirit to the material world; at first he gropes his way blindly. But some day suddenly his eyes seem to open. It seems to him that he can see this Creator; it seems to him that the flowers and the birds and the thunder and all nature speak, and that he is standing in the temple of the Living God. He stands with the Psalmist of old, and all nature is ranged about him in one great orchestra. Here is the sea, and here the mountains, and here the clouds, and here the flowers, and here the great forest trees; and he hears the leader's call, and out of the great orchestra there bursts the great symphony of praise; and never, never again can he go back to look at nature with the eyes merely. From within, from this inward consciousness, has sprung the knowledge of a Spirit in the world as there is consciousness of a spirit in himself, and spirit meets spirit.

Now he returns to study history. He has seen events; he has seen a moral significance in events; he has seen a continuity of events; he has seen events unfolding into other events; but this is all that he has seen. Now he turns his thoughts inward; he questions his own spirit. And he knows that in his little life there is a plan and purpose. He is organizing a business and building it up with aim before him more or less definite. He is in politics, and is working to build up a party or a nation, and has an ideal of the nation of the future which he expects to reach or hopes at least to transmit to others. He is the father of a family, and he trains the family with some hope, some anticipation, some outlook to the time when his children shall be men and women, and shall themselves go out and organize families, and his own name shall be perpetuated and his own influence shall be carried on. So he sees that behind the human history of the individual—in his shop, in his State, in his home—is a spiritual purpose; he sees himself working to an end. And then he begins to question, Is there perhaps some spiritual purpose working through all human history to some splendid end? What is it? This he can see, that in himself, when at his best, the highest ends are sought—the noblest ends in business, the most righteous ends in the country, the most beneficent ends in the family, through the ministry of love. And suddenly there flashes upon him the notion of a coming kingdom of God; the faith that at the heart of human history there is Someone working out a kingdom of justice, of righteousness, of liberty, of truth, of love. And now all life is transformed by this vision. First he groped

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toward it; then he dimly saw it; then he asked his reason, and reason said, It is not irrational; and then suddenly it opened out upon him, and he saw it. It was no longer wrought out, it was no longer guessed at; it became a vision. And as faith answered the inquiries of his scientific mind, hope answers the inquiries of his historic mind; henceforth he is no longer a single individual working out a single aim in a single life; he is no longer one of a great aggregation of men running hither and thither, doing nothing coherently and together; he is one of a great body of men working under one great Captain. He is a soldier, and marches with the soldiers in serried ranks toward an end which he sees. The hope of a kingdom of God inspires him, the hope of a kingdom of God leads him on. For he is made to believe this, and believe it in his heart of hearts, with a faith more strong, more regnant, than reason and observation alone can give him—he is made to believe this: that the end and issue of human history is a household of humanity bound together by the law of love.

Can he prove it? No. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for it?" But his whole life is transfigured and transformed by the vision of the future. No more does it trouble him that he suffers defeats; no more does it trouble him that righteousness seems to suffer defeats; no more does he lose hope because sometimes he questions whether even his country will remain permanent and enduring; he has something higher than a household, something higher than a business organization, something higher than a country; he has a kingdom of God before him, and he is working out that kingdom of God in a hope that cheers and inspires him.

Now he takes up life, and turns to the great masters in literature, and to ascertain what life means; and he finds these three problems presented to him: the problem of service, the problem of sorrow, and the problem of sin. He is busy day and night; running hither and yon; working hard; wearing out the tissues of his brain; using up his energies; toiling till his brow is damp with sweat. And why? How is Ulysses better for all his heroic adventures? What comes of them all but a disappointed life at the end? What is the use? Why live? He faces sorrows; they come in to him, embitter him, overwhelm him. How shall he find refuge from them? Where shall he find comfort? He knows sin; a stain like Lady Macbeth's stain is on his hands, and with all his rubbing it will not out. What shall he do? Literature will not answer him. Job closes his solemn epic with a submissive recognition of the unsolved mystery of the universe; and Dante writes over Hell, "He that enters here leaves hope behind."

Again he looks within, and asks his spirit for an answer to these unsolved problems of life interpreted by literature. He says to himself, What is the motive of my own activity which I can really in my heart commend? Is it the love of wealth? the love of power? ambition? Is it not love? When I have toiled that I may bless my wife and my children, when I have toiled that I may bless my neighbor and my fellow-men, when I have toiled that I may leave the country wiser and better governed than it is, is there not something within that says, Well done, good and faithful servant! He asks himself, Where have I found comfort in my sorrow? Has it been in shutting myself out from the world? Has it been in indulgence in my tears? Has it not been in going out to minister unto others? He looks in life, and in literature as an interpretation of life, and he finds that others have found this medicine for their grief of soul. He sees the hero in Laocoön struggling with serpents, no outcry issuing from his lips, because the whole energy of his being is spent in saving his children, not in clamoring for rescue for himself. He reads the story of the Christ, and sees him, not as painters have sometimes depicted him, with anguish on every lineament, but with calm serenity, because he thinks not of his own grief but of the grief of the weeping women, of the sin of the men who had sent him to the cross, of the remorse of the robber at his side, of the broken heart of the mother before him. So this student of the spirit begins to see that love, as it is the inspiration of service, is the comforter in sorrow. Then he turns to his own life again, and to his children, and to his own ministry in his home, and he says, What is the effect on me of sin in those I really love? Anger? No; a deeper pity and a stronger and yet stronger wish to cure. And so he begins to see, by inquiring into his own spirit, that love is the cure of sin, love is the refuge from sorrow, love is the inspiration for service. The eye could not give it to him, the reason could not give it to him, dogmatic theology could not give it to him. His own spirit, searching to

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understand the secret of life, has at least hinted it to him.

So he comes back to history, and to literature, and to life, and he finds one transcendent figure there, all whose life was sacrifice, all whose comfort was love, all whose labor was service, and reflected from him a glory that shines through the ages with greater and greater illumination; and there flashes upon him again this truth. He no longer reasons it, he no longer gropes his way out to it; it is known, it is realized, he is sure of it. Love is the answer to literature, and hope is the answer to history, and faith is the answer to science, and God is the answer to all: a God whose intelligence and power are manifested in all the phenomena of nature; a God whose guidance and rulership are manifested in all the trend and current of human history; a God whose love is attested by all the deepest love of human hearts—in service, in suffering for others, and in pity, infinite pity, for the sinful and the guilty.

Sometimes an ocean steamer plows its way through the fog, which is very dense upon the deck where the passengers are standing, but there is a sailor up in the "crow's nest," and where he is the fog is lighter, and he can see the blue sky overhead—in patches, at all events, and stars every now and then, or the sun a-shining—and still the captain wisely throws the lead, if they are approaching coast. So we sail on this strange sea of ours; now and then, climbing, we get above the fog and see the blue sky and the stars and the sun; and still it is wise to throw the lead and use our reason and grope our way.

Do I disown philosophy? I put it where the greatest philosopher of modern times has put it. Says Kant: "The greatest, and perhaps sole, use of philosophy is, after all, merely negative, and, instead of discovering truth, has only the modest merit of preventing error." Philosophy does not discover truth; out of the spirit in man comes the revelation to man; out of this inward life comes the interpretation of life; out of the God within him comes the disclosure of the God who transcends him; out of the knowledge of his own skill, the vision of a skill in nature; out of the knowledge of his own beneficent purpose, the perception of a purpose in history; out of the experience of his own love, the vision of love unifying human life, inspiring its service, comforting and making useful its sorrows, cleansing and redeeming from its sins.

It is an old figure, but a vital one to me, for I have stood on one side of the loom where the tapestries were being woven, and where I stood I could see nothing but a strange conglomeration of colors; and then I came round and stood on the other side, and could see the pattern which the skilled artist was working out. I cannot hope to bring those of you who only look at the wrong side of the tapestry round to look at the right side; but perhaps I can hope this: to make you believe that there is a right side, and that what the reason and the observation cannot discover the spirit may dimly see through half-closed eyes, still further dimmed by tears and made shortsighted by studying at too close range. We do but see the crude commingled colors on the wrong side, but now and again we can and do get at least a glimpse of the perfect pattern which God is working out. The spirit searcheth the deep things of God. Faith—that is the answer to the enigma of science; hope—that is the answer to the enigma of history; love—that is the answer to the enigma of life. We piece our knowledge together out of fragments, and we do not put them together very well. Even our prophets see but little bits of truth, and they seem incongruous and inconsistent; but even as things are, with all this shortsightedness, all this blindness, all this fragmentariness of knowledge, even as things are, there is now and here the faith, the hope, the love that sees God in his world, sees his wisdom in nature, sees his beneficent purpose in history, sees his serving, comforting, forgiving love in life.

Let us never, our Father, be satisfied until we know Thee thoroughly, even as we are known of Thee thoroughly. So let us never be satisfied in this life, but always live to-day that we may live more to-morrow; live here that we may live with larger life hereafter. For Christ's sake, Amen.

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A Samoan Girl's Letter

[The recent political trouble in Samoa, of which we speak elsewhere, gives special interest to the following letter, which presents a vivid picture of the existing situation in Samoa, as well as of native modes of thought and speech. It was written by a native "high chief" young woman named Siniua, to the daughter of Mr. Henry C. Ide, who was Chief Justice of Samoa under the Treaty Powers from 1893 to 1897. The name Levei-malo was that by which Miss Ide was known among the Samoans.—THE EDITORS.]

Apia, Mulinuu, Samoa.
The 26 day of December, 1898.

To the High Chief Levei-malo: Greeting to you, my dear, my true friend. You are not forgotten in my heart since you left Samoa. I cannot tear my heart away from you, my dear friend.

Now I have received, in December, the writing-paper of great beauty which you sent me, therefore I rejoice greatly and write to you on that paper with a heart full of joy at the writing-paper and the pictures of the war between America and Spain. Very happy is my heart because your country, America, was victorious and your aiga [tribe] successful warriors.

Ane e! I received your gift of love in October, the earrings and the beads and the American flag on the pin. Paga! I was very happy on that day, and I boasted greatly about the present from the High Chief Levei-malo. And I was once more rejoiced with the things which came in December, the paper, 50 sheets, and the pictures of the war, which Misi Teve, the postmaster, gave me at the same time—two packages on the fifteenth day of December.

I will write a writing now about the present time. There is much trouble in Samoa about a King. Now there was appointed a King in Mulinuu, the very high chief Mataafa, chosen by the people. From that cause there rose to arms young warriors in great number, but the greatest hindrance at the first was Tamasese, who wished to be made King. He came to Apia and said to the people, "I shall be King and ruler of Samoa, and I only." Then he and a small following made a hindrance to those who wished to give the Kingship to Mataafa. All Samoa is gathered at Mulinuu, both the King Mataafa and the high chief Faalata, while there rest in Apia Tamasese and the son of Malietoa, whose name is Tanu, and their small following of fighting men. They all await the decision of the Chief Justice, which will be ready on the twenty-ninth day of December, as to which he will make King.

There has been much trouble at the Supreme Court in this choosing of a King. Mataafa and his chiefs and his talking men appeared first before the Chief Justice, and now the people of Tanu are making much talk on their side. The friends of Mataafa were made very angry in that court, and the Chief Justice, becoming tired of the noise of our chiefs, ordered out of court the High Chief Suatele, who is of great rank, and Suatele ran about among the people, saying, "I will cut off the head of the Chief Justice and kill all his family and relatives, for this great insult upon me and my family." The people of Tanu heard this outcry, and went, in the night, to Luatimu, the home of the Chief Justice, in a large force, all armed, to protect the Chief Justice. But the servants of the Chief Justice, in their fear, thought they were the Mataafa warriors, and ran to the Chief Justice and woke him and said, "The house is surrounded with armed men." Then the Chief Justice came out on to the veranda and called out to the men and asked them what they wanted in his land. Then one of the talking men spoke, and told him they had come to protect his house and his family. On the next day there was a meeting of the three Consuls, and they ordered three flags to be raised over Luatimu—one English, one German, and one American; and they made a proclamation to the Samoan people, saying that any Samoan who threatened or interfered with the Chief Justice or his family would be held to answer to the three great Governments. There are two ships of war in harbor, one German and one English, to help the white people.

Ane e! talofa, my heart aches with love for you, my dear and only friend. I can never forget you; even until my death will I think of you in all the months, in all the days, and in every hour. I will not watch the picnics of the white people, which they make on

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horseback. They ride their horses in a pig-faced and foolish way, and I wish to see you, Levei, on your horse, and you riding easy and not afraid. I want to see you in your hat of the man-of-war and in your hat made in the Samoan fashion, which I, Siniua, made for Levei-malo.

Ane e! I thank you again very much for the paper and the pictures of the war. Paga! How fine and strong and victorious are the people of your country!

At this time there are very many Samoans at Mulinuu; all the young chiefs and beauty men are there, and every night there are dances and singing and great feasts with plenty of pigs and fowls, shrimps and crabs and taro, and all the things our people like to eat.

The difficulties are growing, and from that I have great fear a war will come, about all these things which I have written to you. I think the King will be Mataafa, and if that is so, it will be the will of the Samoan people, who desire in their hearts that Mataafa should rule them.

May you be prosperous in the new year, may you live, may his Highness the Chief Justice, your father, live, and be happy in the new year. I send you for Christmas a present, insignificant, small, and unworthy of your high-chief notice—a pin of tortoise-shell and silver and a Samoan ring. I have had many hindrances in these days, and therefore I could only get for you this humble and to-be-despised gift. I will take them to the German Consul for him to send to you in the mail steamer, in his kindness for you and me.

Good-by! may you live! Ali and all the chiefs send much love. I will write you more in the next month, in January, about the decision of the Chief Justice and the King and the troubles of the Samoan people.

Do not be tired of reading this letter. May you live in the love of God!

Good-by! My love to you, Levei-malo.

I am, SINIUA.

Books and Authors

Theology and Statecraft of the Pharaohs[1]

Hitherto any attempt to reduce to a system our data concerning the religious ideas of old Egypt has seemed a hopeless task. We were a little better off than in the matter of the Mayan gods, but still in an atmosphere of conjecture. At first the pantheon of Egypt looked countless; now we enumerate less than four hundred and fifty. As a matter of course, the tale varies with the date. In later times, say the seventeenth to the twentieth dynasties, some gods were imported from Syria. Whether they were floated packed in straw, as Herodotus says the gods float from the mouths of the Nile to Greece, neither history, nor legend more veracious, recounts.

It should be noted, also, that with time the Cosmic and Osirian gods rose in importance of cult, while the more abstract divinities became forgotten. For example, Hathor, the All-Mother, and Ptah, the Creator, much venerated in the fourth dynasty, had by the eighteenth and twentieth dynasties become minor and unfashionable gods.

The Osirian cult and the gods of the dead naturally increased.

Professor Petrie's attempt at a systematization of the deities and religious ideas of Egypt is interesting. He first concedes that the Egyptian nation was a compound of races—the North African, the negro, the Phœnician stock, and the Arabians. Now, if the peoples of the eastern end of the Mediterranean Sea were of Turanian or Ugrian stock, like the Hittites, then we here have four stocks. But this is not settled, nor do the wall-paintings of Egypt convince us that the Phœnicians were allied to the Tartars. More likely they were Aryans, and in those days they held the place of Britannia now usurped by the United States, for they ruled the wave.

Professor Petrie sets up his Egyptian gods in four groups, according to these four races, but does not make it clear that there was any real relation of cause and effect between the parallel fours. However, it does seem probable that zoölatry or beast-worship may have come from the negroid element of Egyptian population.

Fortunately, we are not confined to con-

[1] *Religion and Conscience in Ancient Egypt.* Lectures delivered at University College, London, by W. M. Flinders Petrie, D.C.L., LL.D., Ph.D. Charles Scribner's Sons, New York. $1.

Syria and Egypt from the Tell el Amarna. Letters by W. M. Flinders Petrie, D.C.L., LL.D., Ph.D., Hon. F.S.A. (Scot.). Charles Scribner's Sons, New York. $1.

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jectures based upon the statues and pictures of the gods; books of folk-lore and mythology have come to us from the tombs of Egypt, and give us whatever systematic divinity ancient Egypt had. What system there was arose from compromises between rival local cults. As one and another city or nome (county) became a power, its special god gained precedence. The happy tolerance of the old religions helped this. The ancient did not say, "Your God is no God," but, "My God is better than yours; therefore, if I make you my slave or subject, your God becomes subordinate to mine." This is one of the class of causes that slowly brought about a grouping of the gods. The desire of the priests to systematize creeds and unify the Church caused, in the later dynasties of old Egypt, even before the Ptolemaic times a grouping of the gods into threes, nines, and eights. In still later days one cult, like that of Serapis, became eclectic of all the local religions of Egypt.

"The Book of the Dead" is the most ancient document of Egyptian theology. Like the Jewish Hexateuch, it has been much over-written, and exhibits different strata of religious thought. Professor Petrie makes a curious study of the conscience of the ancient Egyptian. All that his study proves is that the Egyptian may have been better than his mythology. Perhaps; but the folk-lore and popular songs of Egypt do not leave upon us that impression. They were a moral people, but not at all according to our ideas of morality. By a comparative view of older and newer parts of the "Book of the Dead," Professor Petrie shows that the conscience of old Egypt developed from externals to internals, from conduct to character.

This was, as Dr. Petrie claims, a real religion, and therefore, when the heretic Pharaoh Akhenaten (Kuen Aten), of Semitic blood, attempted to replace the grotesque, crude congeries of old Egyptian dog-head, ibis-head, and crocodile gods by one single worship of the solar disk, and this as a symbol, the nation quietly and firmly declined. It is an evidence of the holy veneration that hedged in the person of Pharaoh that Akhenaten was not put to death. His new religion rejected, in his taste for Semitic things Akhenaten went and built a city. After his death it fell into ruins, now constituting the mound (Tell) of Amarna. A few years ago we got into his foreign office and found that Akhenaten was Semitic enough to use cuneiform characters, a Babylonish dialect, and stamped brick for his correspondence with Asiatic allies and vicegerents.

These letters show us Egypt's foreign policy at the beginning of her decline. Mr. Petrie gives the substance of very many of these foreign despatches. Incidentally we gain from him a view of Palestine a century or so before the Exodus, and thus can understand how the little band of Israeli es were able to get possession of the land. Also, we see that at that early day Jerusalem was an important city and governed by an elected priest-king, as says the author of the Epistle to the Hebrews.

Altogether these two books will aid the popular understanding, making old Egypt real to us.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 13. Prices will be found under the heads of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND PHILOSOPHY

The Apostles' Creed in the Light of Modern Discussion, by Dr. Stimson, pastor of the Manhattan Congregational Church in this city, is marked both by vigorous thought and felicitous expression, yet it is not quite what the title might lead one to anticipate. It appears to be a series of discourses upon the creed, such as might be given before any intelligent congregation, in which modern discussions, though in the preacher's mind and influential upon his thought, may be, and usually are, passed by without much recognition. A case in point is Dr. Stimson's brief reference to the virgin birth, as a mystery to be accepted on the basis of the record without discussion. More disappointing is his chapter on the Holy Ghost, whose office appears to be restricted to lands where Christ is known, and to convincing the believer of the truth of God, and the world that the believer's faith is genuine. We doubt not, however, that Dr. Stimson's thought of the Spirit's activity includes much more than this. On the other hand, in treating of the atonement as at-one-ment, or reconciliation, and of the original and real import of sacrifices for sin as instituted to express a restored fellowship and moral union of the worshiper with his God, Dr. Stimson has fully shed the light of modern discussion upon the subject. As to miracles, such as the resurrection of

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Jesus, we doubt the wisdom of Dr. Stimson's attempt to obviate Hume's argument by a new definition of "nature" as including man, spirit, and even God. Professor Andrew Seth judges more wisely that "any attempt to define Naturalism in such a way that absolute Idealism might reasonably be included under it could only result in still further confusing the issues." Bodily resurrection seems to require clearer treatment, if a clear impression is to remain with ordinary readers. The resultant of the sharply opposed affirmations that the dead body is no more a part of the man himself, but "a lump like any other clod," yet that it is not to be "cast away as a mere garment," because "the body is more and other than flesh as we know it," seems to be in an idea, requiring distinct expression, that within the physical the spiritual body of the future may exist. To the foregoing observations, which have been called forth mainly by the seeming contrast between the title of the book and its contents, we add that, as a series of di courses upon the oldest of the creeds, it ranks high in the already large collection of similar works. (The Pilgrim Press, Boston.)

That there is more religion in the Ethical Culture movement than is in some instances apparent is evidenced by a volume entitled *Morality as a Religion: An Exposition of Some First Principles*, by W. R. Washington Sullivan. In its seventeen chapters is summarized the teaching given at the Sunday services of the Ethical Religion Society, which meets at Steinway Hall, Portman Square, London. It is addressed to "religious idealists generally." With some exaggerated criticisms of the average church, it recognizes a close affinity with the Unitarian churches, and "claims such men as Stanley, Maurice, and Jowett as preachers of the ethical church." Thoroughly anti-hedonist and Kantian in ethics, it affirms religion to be "the unifying principle of mankind," and the essence of religion to be "co-operation with God by a moral life." The fact that societies are formed to support such affirmations outside the churches raises the question whether they have been duly insisted on inside the churches. These pages are certainly charged full of a moral tonic which evangelical religion cannot use too much of. Our criticism of so earnestly religious a thinker regrets his dissuasion from prayer in the form of petition, as seeming to involve some interference with the natural order of causation. There is undoubtedly much provocation for this in irrational prayers, from which a reaction to an extreme position is perhaps inevitable. The writer quotes Jesus's authority for the practice of prayer in the uplifting of the heart in silent contemplation and communion with God, which is all that his Ethical Church allows. He forgets that the same authority, in teaching the Universal Prayer, prefaced it by the preceptive word "say." So long as verbal expression is conducive to clear thought and concentration of purpose, the Lord's Prayer will require to be *said*. So long as it is only through the divine inworking that the issues of life are wrought out, petitionary prayer is justified as at least a confession of that fact. (The Macmillan Company, New York.)

Sursum Corda: A Defense of Idealism, bears no reference to its source except that it was printed in Edinburgh. We cannot share the author's conviction that materialism is the dominant creed to-day. Philosophic materialism, at least outside of Latin countries, seems to us decidedly moribund. The materialism that is really vigorous now is of a psychical kind, based on no philosophy, but rather on exaggerated desires for material goods; and it affects many who repeat the creed of the church. Nor do we think that this vulgar materialism is, as the author intimates, a practical inference from philosophic materialism, but rather that the latter is more often the refined issue and apologetic of the former. Over against the fallacies of materialism the author sets the truths of idealism—the spiritual nature of man as an abiding reality, with a future life as the natural sequent and consequent of the present. His argument is brief and cogent. He might, we think, have strengthened it by not conceding to materialism the assumption that what is ultimate in analysis (that is, atoms) is real. Some of the leading representatives of physical science to-day are disposed to affirm that the ultimate in analysis is not atoms but force, and to identify force with mind. (The Macmillan Company, New York.)

Zoroaster, the Prophet of Ancient Iran, by Professor A. V. Williams Jackson, of Columbia University, is a valuable historical monograph, based on tradition critically examined. The career of one of the most distinguished religious teachers of the world is graphically sketched for the general reader, while the critical discussion of mooted points

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is presented to scholars in the Appendixes, which occupy one-half of the volume. There is vastly more of tradition than of history concerning this great Magian, the forerunner of the three who brought gifts from the East to the cradle of Jesus. But, as Professor Jackson says, "tradition is a phase of history," and through its haze may be traced the general outlines of the figure and career of the earliest known reformer of religion in the Gentile world, Zarathushtra, known to us, under the Græco-Latin form of his name, as Zoroaster. That he was born about 660 B.C., somewhere in the region of the modern Tabriz in northwestern Persia, entered on his ministry when thirty years of age, preached his faith eastward because without honor in his own country, converted the Iranian king Vishtāspa—who thereupon became the Constantine of Zoroastrianism—directed the royal policy as well as the royal conscience, both as the head of a propaganda backed by court favor and as the inspirer of holy wars against the infidel Turanians of the north, in which he perished about 583 B.C., at the age of seventy-seven—may be considered as reasonably established. About these outlines is wrapped a mist of legend, through which, however, may be discerned the fact of an ethically strenuous spirit, bent on the realization both of a purer morality and a higher practical culture. A cruel blow was dealt to Zoroastrianism by the Macedonian conquest, but its final overthrow was by the Mohammedan sword, and its adherents now number but about a hundred thousand, chiefly the Parsis in and around Bombay. An interesting question, which Professor Jackson does not discuss, is what influence Zoroastrianism may have communicated to the theological development of Mosaism—the captivity of the Jews in the East coinciding in part with the life of the great Magian. Whether, as there is good reason to think, the post-exilic Judaism borrowed from him its doctrine of angels and a general judgment at the end of the world, there is less doubt that in the popular theology of the Christian Church the conception of a kingdom of devils in conflict with the kingdom of God has often been of the genuinely Zoroastrian type. (The Macmillan Company, New York.)

The Holman Comparative Self-Pronouncing Sunday-School Teachers' Bible contains in combined text the Authorized and Revised Versions of the Old and New Testaments. It also contains marks indicating the correct pronunciation of all proper names, marginal references, a concordance prepared expressly for this Bible, and a collection of maps with an index indicating the situation of places on the maps. There have been editions of the old version and the revised version published in parallel columns or on opposite pages, so that the two versions could be compared; but we have not seen anything analogous to the present Bible in the facility which it furnishes for making that comparison very simple—rather, indeed, for forcing that comparison on the eye and mind of the reader. The page presents in a single large type the text of both versions where they are identical; where they differ, the old version is represented by an upper and the new version by a lower line in similar type. We can best explain the method to our readers by quoting a single text, which also contains proper names, and thus indicates the self-pronouncing character of the book: "But when Pe'ter was come / Ce'phas came to An'tĭ-ŏch, I withstood / resisted him to the face, because he was to be blamed. / stood condemned." The reader would, of course, be simply confused by such a typographical arrangement, but the critical student will find in it a very convenient apparatus for contrasting the different readings of the two versions, which are often merely verbal, but are sometimes far from verbal. (A. J. Holman & Co., Philadelphia.)

HISTORY AND BIOGRAPHY

The Medieval Empire, by Herbert Fisher, Fellow and Tutor of New College, Oxford, deals with the imperial age of German history, dating from the crowning of the Saxon king Otto as Roman Emperor, in 962, to the downfall of the Hohenstauffen dynasty, three centuries afterward. Mr. Bryce's classic work, "The Holy Roman Empire," has drawn out the history of the imperial idea. In the two elaborate volumes which Mr. Fisher modestly terms his essay he examines the working of the imperial government. There are but two points at which Mr. Fisher's work overlaps Mr. Bryce's—viz., an opening chapter upon the survival and the revival of the Empire, and a chapter on the relations of the Emperors to the city of Rome. The proverb that "names are gods"—often false gods—was illustrated on a grand scale in the practical working of the magnificent fiction that the scepter of the Cæsars had passed into the hands of German princes, alien as their spirit and institutions were to those of

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the Empire of the Cæsars. Had the German kings been content with their own country, instead of both diverting its resources and weakening its loyalty in continual struggles to make good their imperial claims in Italy, German unity, and probably also Italian unity, had not been deferred to the nineteenth century. Never has there been a more wasteful and futile sacrifice of the real interests of nations to the ambitions of sovereigns than in the pursuit for centuries of the phantom called the Holy Roman Empire. As Mr. Fisher says, "It ruined the political prospects of Germany, . . . it arrested the progress of German law, stereotyped anarchy and private warfare." This conclusion is reached by a detailed review of the resources of the Empire, its influence on German law, administration, constitutional development, and finance. This, with chapters on the expansion of Germany, the German nobility, and the German Church, followed by a complementary view of the governmental machine in the Italian half of the Empire, constitutes the field of study which Mr. Fisher has thoroughly covered. The field abounds in all sorts of details, but these are held well in hand for the writer's purpose of illustrating the value and the working of the imperial idea. With this in view he has produced a desirable accompaniment to Mr. Bryce's book. (The Macmillan Company, New York.)

The Story of France, by Thomas E. Watson, the People's party's candidate for Vice-President in 1896, was favorably noticed in these columns when the earlier chapters were published by the author at Thomson, Georgia. In the volume before us, published by the Macmillan Company, the history is continued to the end of the French Revolution, and a subsequent volume is to cover that thrilling epoch. The book "reads itself" when the author approaches the periods upon which he has for years devoted a labor of love. It is, however, greatly injured by superficial introductory chapters attempting to depict vividly the civilization of the Gauls before and after the Roman conquest. That which is best in Mr. Watson's method is his centering of attention on facts of social significance; but the few such facts he has been able to collect respecting this early period, instead of restoring it, merely present a jumble of widely sundered members. In the earlier edition, published, apparently, for an audience which knew nothing about French history and would care nothing for it if written in the customary way, these defects were not censurable; but in the present volume they are likely to prevent many readers from ever examining the valuable portion of the work. This begins when the author reaches the struggle for national independence against alien rule. The story of Joan of Arc has perhaps never been told with more quickening sympathy or with more spiritual insight into the sources of the mystical patriot's power than in these pages. When, further on, class struggles became the secret spring of the great political movements, we see the force which has led the Populist leader to these studies. History to him is a never-ending struggle between the mammon-servers, who side with the powerful, and the servants of humanity, who side with the oppressed. It is because this conflict reached its most dramatic climax in French history that French history has commanded his devotion. His interest in the past is identical with his interest in the present; and while his comments on the present in the light of the past, and on the past in the light of the present, will sometimes seem hysterical to those who do not share his sympathies, yet all who read this history will follow the narrative with unaccustomed interest and finish it with a remarkably vivid impression of the course of the events.

The Growth of Democracy in the United States, by Frederick H. Cleveland, of the Washington Bar, covers the whole field of what the author calls "the evolution of popular co-operation in government." After an introductory chapter upon the philosophy of political history, the author traces the development of democratic methods in the management of public affairs in the United States. The chapters upon the introduction of the referendum, both as to constitutional amendments and as to the laws dependent upon general or local approval before being put in operation, are of especial value. The author, though a conservative, favors the adoption of the referendum principle in party primaries to determine both the candidates and the policies to be adopted. (The Quadrangle Press, Chicago.)

A Short History of Switzerland, written by Professor Karl Dändlicher, of the University of Zurich, and translated by E. Salisbury, is a thoroughly good account of the development of Swiss democracy. Though divided into numbered sections after the manner of a text-book, for which it is most admirably

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fitted, the book is not a mechanical construction. The author's life is in the struggles of his people in the past, and his hopes for them in the future; and this life he has put into his work. Its scholarship is thorough, and its sympathies are with the side of the pure democracy for which the nation stands. (The Macmillan Company, New York.)

Washington the Soldier, by General Henry B. Carrington, LL.D., is distinctively a book about a soldier, by a soldier, for soldiers. The style, however, is clear enough for the civilian to follow, and the text is supplemented with capital maps and illustrations. (Lamson, Wolffe & Co., Boston.)

Puerto Rico and Its Resources, by Frederick A. Ober, is the work of a careful geographer and statistician, who writes interestingly of social customs, but occasionally mars his work by lines lacking in moral refinement. The author is an expansionist, who believes that the various Spanish islands will furnish a large market in which to sell American manufactures, and from which we can buy the bulk of the food products we now import. Nevertheless, he questions whether Porto Rico, whose population is already nearly twice as dense as that of New York State, will ever furnish a field for much American labor. Even for American capital seeking investment the author's words are generally words of caution. (D. Appleton & Co., New York.)

Michael Faraday was a man of whom the world cannot know too much. There are three or four biographies in existence, but this new one by Professor Sylvanus P. Thompson has qualities that make it satisfactory and welcome. It brings out the simple, unselfish character of the man clearly and well, and follows him through his scientific researches in an equally interesting way. The author points out that the religious beliefs of Faraday never conflicted with his scientific theories, partly because he did not apply scientific methods to theology. With his sect (the Sandemanians), he accepted the Bible as literally without flaw or error, and Tyndall used to say that when Faraday opened the door of his oratory he closed that of his laboratory. In honesty of soul, genuine Christian humility, in kindness, earnestness, and devotion, as the author declares, he has had few equals. (The Macmillan Company, New York.)

The American Revolution: Part I., 1766–1776, by Sir George Otto Trevelyan, is, we believe, the first history of this epoch written by an Englishman and treating the events on this side of the water as a part of the struggle for English liberty. The author's liberal sympathies, his attractive style, and his previous work as the biographer of Charles James Fox—the leader of the American party in England—have alike fitted him for the execution of the great task. We reserve the work for fuller notice in the near future. (Longmans, Green & Co., New York.)

POEMS

Messrs. Lamson, Wolffe & Co. (Boston) send us a new edition of William Young's *Wishmakers' Town*, with an introductory note by Mr. Aldrich. It is hardly necessary to say that Mr. Aldrich's extreme fastidiousness in the matter of verse gives the work which contains a word of commendation or introduction from him a certain stamp and authority. Independently, however, of Mr. Aldrich's judgment, this volume of verse has found admirers and friends, who have not failed to recognize the indefinable but very genuine charm which pervades it.

Mr. Maurice Hewlett selects his own readers. He is not a writer whose appeal reaches everybody; but those whom he successfully approaches find very great charm in his work—an imaginative quality, a poetic feeling, and a sense of the picturesque which are immensely refreshing at a time when readers are deluged with fact, or with a kind of hard and bare realism. His volume of verse, *Songs and Meditations*, is in the same key as "The Forest Lovers," although, of course, showing wide variance of manner. Like "The Forest Lovers," these songs are for the most part somewhat removed from the interests of to-day; they take one into another world. They are characterized by almost passionate sense of beauty, by great felicity of expression, and by a very exact but at the same time easy command of verse-forms. The classical sentiment which pervades many of the pieces is not forced; and although it is in a way remote, it has vitality and freshness. The book is characterized throughout by distinction of feeling and style. (The Macmillan Company, New York.)

One's eye is at once attracted by the original cover design of *War Poems of 1898*, for it reproduces the buff and blue of the "khaki" uniform tastefully. The volume contains poems of the Spanish war chosen by

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the California Club. It would be rash to predict long life for many of these verses, but not a few have the right spirit and a true poetic ring—for instance, Lloyd Mifflin's "Half-Mast," W. P. Foster's "Democracy," Edith M. Thomas's "Anglo-Saxon Union," and Theodore C. Williams's "Non Nobis, Domine." (The Murdock Press, San Francisco.)

In a neatly printed volume bound in the traditional blue, Mr. Charles E. Merrill, Jr., has compiled specimens of *Yale Verse* taken from the Yale College Periodicals. With the exception of a clever Horatian imitation in the Eugene Field method, the poems seem unnaturally solemn and sentimental for the product of such young poets. In form the poems are generally good, but in thought and expression they are not often virile—indeed, one feels strongly tempted to call the book "young-ladyish" until it is remembered that in the late "Century Magazine" prize competition for just-graduated college poets the girls beat the boys out of sight. (Maynard, Merrill & Co., New York.)

MISCELLANEOUS

The bound volume of *The Century Magazine* containing the issues from May to October last contains in part Dr. Weir Mitchell's "Adventures of François," which as a completed romance has attained great popularity in England as well as in America, some of the amusing "Gallops" tales, many articles relating to the Spanish war (including Émile Ollivier's notable "America, Spain, and France," Carl Schurz's "American Imperialism," Professor Worcester's articles on the Philippines, and much else of interest), Professor B. I. Adams's "Seven Wonders of the World," Professor Van Dyke's papers on "Old English Masters" with the Cole engravings, and literally dozens of other articles worthy of preservation. It would be almost superfluous to say that the art work is uniformly of the highest. (The Century Company, New York.)

The Rev. James M. Buckley has probably had as wide and as varied an experience on the platform as any living American. His resourcefulness, his command of facts, his quickness, and his poise have made him one of the most effective debaters in the country. He brings, therefore, to such a subject as *Extemporaneous Oratory for Professional and Amateur Speakers*, not a body of theories, but the results of a long and thoroughly digested experience. The book is written in a straightforward conversational style, with constant references to the writer's experience, and with abundant illustration from the experience and example of other well-known orators. Every phase of the subject is presented in a practical way. Dr. Buckley knows all the devices and minor arts of speaking; but he knows also that the secret of successful speaking is to be found in none of these exterior things, but in the character, the temperament, the nature, and the physique of the speaker. His whole treatment of methods, therefore, stands in sound relation to his presentation of principles. That treatment has also the advantage of being eminently readable—so readable that the man who never speaks will find the book valuable as a physiological study, as an illustration of the art of expression, and as a kind of omnium-gatherum of interesting anecdote and story. (Eaton & Mains, New York.)

The two bound volumes of *St. Nicholas* for 1898 are more than usually attractive. The names of the leading writers for young people are found in the table of contents, with those of many of the best illustrators. The writers cover a wide territory of subjects. Travel, industry, commerce, imagination, fancy, has each made its contribution to these pages, which represent what is being done outside of the school-room for the children of to-day.

The Appletons' Home Reading Books are designed for systematic home reading, and will cover natural history, geography, and travel, the sciences, history, biography, and ethnology, literature, art, and music. The series will be edited by the Commissioner of Education, Dr. William T. Harris. The first of the series is *Our Country's Flag*, by Edward S. Holden, LL.D. The history of our flag and the special flags of the United States, and a brief account of the flags of other nations, are given. The illustrations in color are beautiful, and add greatly to the value of the book. (D. Appleton & Co., New York.)

To possess a home library which covers the whole field of home-making is the ambition of the home-maker who believes that every age has made its contribution to the home, and that this age has a contribution to offer. The latest valuable contribution to the home library is in the department of history. *Evolution of the English Home*, by

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Sidney G. Addy (The Macmillan Company, New York), is one of a series issued by the Macmillans under the general title of "Social England Series." There is in preparation another book that should be in the home library, "The Evolution of English Household Implements." "Evolution of the English Home" is purely historical, beginning with the first step toward home-making. Incidentally it reveals the social conditions, the position of women in the home, and how the home grew out of the evolution of the family needs, expanding only as the needs of the family increased, as they pushed upward in the scale of civilization, at the bottom of which always was the tiller of the soil, who in building his house, like the birds, used what nature gave him.

Literary Notes

—Mr. Paul L. Ford has paused in his semi-biographical, semi-historical work to write a novel. It is a story of the American Revolution, and is entitled "Janice Meredith."

—It is proposed to erect in Aberdeen, Scotland, a statue of Lord Byron, to commemorate the ten years of boyhood that the poet spent in that city. Byron was two years old when his father came there. When the poet was five years old, his mother sent him to Mr. Bower's English school, which is now in the slums of the city.

—The Pope has given orders to stop all proceedings by the Congregation of the Index against the "Life of Father Hecker," and has appointed a commission of Cardinals to examine all the questions of orthodoxy and unorthodoxy connected with the book, and to report to his Holiness, who will then decide as to the treatment of the volume.

—An interesting comment on Mr. Walsh's "Secret History of the Oxford Movement" is the statement that not long before Mr. Gladstone's death a friend asked him if he had seen the volume, and the reply contained a phrase which his correspondent thinks happy enough to deserve publication. "I know nothing of the secret history," wrote Mr. Gladstone, "*and doubt whether there was any.*"

—An English paper tells the following story about Professor Masson: "One evening he detected a student reading a paper while the class was in session. The professor stopped speaking, and when the student looked round to ascertain the cause of the sudden stillness, he found all eyes riveted upon him. 'And me lecturing on Shakespeare!' was all the professor's remonstrance. But it was effective. It was uttered almost wearily, but it went right home, as can be easily understood by those who ever came under Professor Masson's winning, rugged personality."

—Mr. Clement Scott, in telling the story of his early career as a dramatic critic, says: "I began silently and secretly—I suppose in the usual way. I answered an advertisement asking for a young and capable journalist. I was young, but certainly not capable. I was appointed a kind of utility man—drama, of course, included—at the fabulous salary of £5 a week. I never got one farthing of the salary, and I ended by lending my proprietor £25 out of my modest War Office salary, with which he promptly levanted."

Books Received

For the week ending January 20

ALLYN & BACON, BOSTON

Emerson. Select Essays and Poems. Edited by Eva March Tappan. 30 cts.
Three Narrative Poems. Edited by George A. Watrous. 30 cts.

GINN & CO., BOSTON

Beal, W. J. Seed Dispersal. 40 cts.

HARPER & BROS., NEW YORK

Remington, Frederic. Sundown Leflare. $1.25.
Hardy, Thomas. Wessex Poems and Other Verses. $1.75.

D. C. HEATH & CO., BOSTON

Spyri, Johanna. Rosenresli. Edited by Helene H. Boll. 25 cts.
La Main Malheureuse. Edited by H. A. Guerber. 25 cts.

HINDS & NOBLE, NEW YORK

Leupp, Francis E. How to Prepare for a Civil Service Examination. $2.

HOUGHTON, MIFFLIN & CO., BOSTON

Letters to Washington. Vol. I. (1752-1756.) Edited by Stanislaus Murray Hamilton.

WILLIAM R. JENNINGS, NEW YORK

Smith, E. Franklin, M.D. Anatomy, Physiology, and Hygiene. $1.

J. B. LIPPINCOTT CO., PHILADELPHIA

Garretson, Beulah C. Fireside Fancies. $1.25.

G. P. PUTNAM'S SONS, NEW YORK

Ropes, John Codman. The Story of the Civil War. Part II. $2.50.
Egerton, George. The Wheel of God. $1.
Newton, Rev. R. Heber. Christian Science. 25 cts.
Foulke, William Dudley. Slav or Saxon (Second Edition). $1.

FLEMING H. REVELL CO., NEW YORK

Weidner, Revere Franklin, D.D. Theological Encyclopædia and Methodology. Part I. $1.50.

R. H. RUSSELL NEW YORK

Hope, Anthony. The Adventure of the Lady Ursula.
The Queen's Garland. Selected and Arranged by Fitz-Roy Carrington.

CHARLES SCRIBNER'S SONS, NEW YORK

Briggs, Charles Augustus, D.D. A General Introduction to the Study of Holy Scripture. $3.
Boardman, George Dana. The Kingdom. $2.
Parmele, Mary Platt. A Short History of France. 60 cts. A Short History of Germany. 60 cts.
Hyslop, James H. Democracy: A Study of Government. $1.50.

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD. LONDON, ENG.

Hitchcock, George Stewart. In Rebel Moods.

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The Religious World

Dr. Hillis and Plymouth Church

On Sunday last the acceptance by the Rev. Dr. Newell Dwight Hillis, of Chicago, of the call recently extended to him by Plymouth Church, Brooklyn, was read from the pulpit of Plymouth Church. Dr. Hillis says in his letter of acceptance:

> Having counseled long with good men, who love God and his children, who love Christ and his Church, and believing that I have been divinely guided to a right interpretation of those providential events that seem to make known God's will, with the full consent of my judgment, conscience, and aspiration, I send you my acceptance of the call to the pastorate of Plymouth Church. My conviction is that your request is God's command. Relying confidently upon your prayerful sympathy, your Christian forbearance and support, I hope to come to you, in the not distant future.

On the same day and at the same hour Dr. Hillis read a letter of resignation before a very large audience in Chicago. It is stated that the trustees of the Central Church of Chicago had informed Dr. Hillis that a fund of $235,000 had been pledged for the erection of a church edifice on the lake front, if he would remain as pastor, and it is believed that the proposed church will be erected, although Dr. Hillis has not found it possible to remain.

Services in the New Cathedral in New York

The first service in the new Cathedral of St. John the Divine was held in the Crypt Chapel, January 15. The Holy Communion was celebrated at 10 A.M. by Bishop Potter, assisted by the Archdeacon of New York and the three Canons. A short address was delivered by the Bishop. At 4 P.M. another service was held, in which the Rev. W. R. Huntington, D.D., the Rev. J. W. Brown, D.D., and Archdeacon Tiffany took part, and the Rev. Morgan Dix, D.D., preached the sermon. The text was Zechariah viii, 9. The sermon began with extremely felicitous references to the services at the laying of the corner-stone in 1892, and to what had been accomplished in the intervening years. Afterward Dr. Dix spoke of the work which is to be carried on in the new Cathedral and of the spirit which should characterize the work. His points were as follows: It is to be a work of faith; the full value of the building and of what is to be accomplished therein the future alone can disclose. It is to be a work of patience; the Cathedral will be long in reaching its completion, but "the longer the house is in building, the more precious in God's sight," since the longer time will mean that more people will have a part in its erection. Then the preacher made warm references to the Bishop of New York and to the duty of loyalty to him in the great enterprises which are in his hands. This part of the service was the more significant from the fact that Dr. Dix was the chief competitor of Dr. Potter when the latter was elected Bishop. In closing, the preacher stated his firm conviction that the building of the Cathedral would strengthen the denomination and the cause of pure religion in New York. The occasion was one of peculiar impressiveness, and the sermon was in harmony with the circumstances in which it was delivered.

Efforts of Negroes for Their Own Social Betterment

President Bumstead, of Atlanta University, has performed many valuable services to the country, but none more valuable than starting the series of conferences to consider the conditions of the colored people and to make suggestions for the improvement of those conditions. The report of the third annual Conference is now before us, and is a valuable sociological publication. "Graduates of Fisk University, Berea College, Lincoln University, Spellman Seminary, Howard University, the Meharry Medical College, and other institutions, have kindly joined in this movement, and added their efforts to those of the graduates of Atlanta, and have in the last three years helped to conduct three investigations: one in 1896, into the mortality of negroes in cities; another in 1897, into the general social and physical conditions of five thousand negroes living in selected parts of certain Southern cities; finally, in 1898, inquiry has been made to ascertain what efforts negroes are themselves making to better their social conditions by means of organization." The aim of the Conferences was "to make a tentative inquiry into the organized life of American negroes." The method adopted was to choose nine cities, and to study in them organizations of negroes for benevolent and reformatory work. The cities

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were Washington, D. C., Petersburg, Va., Augusta, Ga., Atlanta, Ga., Mobile, Ala., Bowling Green, Ky., Clarksville, Tenn., Fort Smith, Ark., and Galveston, Texas. The study was not exhaustive, but by typical examples. It was found that most of the organizations centered in the churches. The church is the center of the social life of the colored people. Next after the churches in importance as centers for social improvement are secret societies. Practical insurance and benevolence are the chief aim of these societies. Other organizations seek the improvement of the populace. Such are the societies for mutual benefit, which are usually connected with the churches. These are only suggestions as to the ways in which these people are already helping themselves. The denominations are graded as follows, counting by the number of churches: Baptist, four varieties of Methodists, Congregational, Presbyterian, Episcopalian, Lutheran. The report of this Conference is too long for us to attempt even to condense, and valuable enough to warrant a careful reading by all engaged in Christian and philanthropic work. Its editor is Professor Du Bois, of Atlanta, who has already won for himself a recognized place among our younger literary men.

The Berkshire Industrial Farm

The claims of this institution, formerly the Burnham Industrial Farm, founded in 1886 for the reformation of unruly and delinquent boys, were forcibly brought before the public at a meeting held in the Church of the Incarnation, in New York City, on Thursday, January 19. Dr. Grosvenor, the rector of the church, spoke of the influence of the healthful, beautiful Berkshire Hills upon boys gathered from the crowded cities. The Hon. Dorman B. Eaton, one of the earliest trustees of the Farm, spoke of its foundation for the purpose of training four classes of boys—first, unmanageable boys sent by their parents; second, vagrant boys who had deserted their homes or had no homes; third, boys committed by a magistrate for a first offense; fourth, boys sent from other institutions which had failed to reform them. Eighty per cent. of these so difficult cases had been successfully handled at the Farm, and changed from a menace to society into self-respecting, self-supporting youths. Dr. Lawrence, of Stockbridge, had just visited the Farm. He found the thirty-one boys now there busy in school, in the printing-office, shoe-shop, dairy, and barn. The family life was kindly, happy. Mr. Frederick G. Burnham gave accounts of individual boys who had been rescued from bad courses; thieving, intemperance, and vicious habits had been cured by patient, strict, persistent training. Mr. Joseph H. Choate contrasted the individual system thus described with the congregate system of crowding children into State institutions. He made an earnest appeal for funds to carry on the work and raise an endowment fund. One hundred boys can be taken, if funds are provided.

Dr. Fairbairn in India

The lectures of Principal Fairbairn in India, under the auspices of the Chicago University, are just now one of the most interesting events in the missionary world. A recent correspondent of the "British Weekly" writes as follows concerning them, under date of December 15, 1898: "After two lectures had been delivered the Missionary Conference devoted a special meeting to his welcome. Dr. Fairbairn confessed that it was the pressure brought to bear by the Missionary Conferences that led him to India. Urgent representations were made for the printing of the lectures, but as yet without avail. A notice requested Christian men to assist in keeping order. It was needless. A touch of pathos attended the proceedings as gray-headed men and scholarly youths had the faiths of their forefathers torn to shreds, but it was done with matchless tenderness. Hinduism, the lecturer said, is the apotheosis of race. He reached the climax of his influence in the last two lectures, when Jesus was introduced. A hush, unwonted in an audience four-fifths of which was native, fell on all. Prominent among the men on the platform was Mr. P. C. Mozoomdar, the leader of the Reformation Society of the Hindus. A special reception was afterwards given by this society, known as the Brahmo Somaj, at which Dr. Fairbairn was subjected to a course of catechetical inquiry. The attendances at the lectures were much larger than two years ago, and the Overton Hall was a better place. Dr. Barrows was an able elocutionist; Dr. Fairbairn is a thinker who could express his thoughts."

The Greek Church in Alaska

We referred last week to the charges made by Bishop Nicolas, of the Greek Church, as to alleged oppression of the churches of the

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Greek faith in Alaska, and against Dr. Sheldon Jackson personally for the latter's asserted connection with both civil and religious abuses in Alaska. A reply has been published by Dr. Jackson in which he says:

The Bishop was, perhaps, sincere in so far as the prelate's knowledge went regarding the appointment of officials for the Territory. The fact is, I have nothing whatever to do in regard to appointments for the country. The officials are appointed by the President, and he does not consult me. The greatest enemies to public schools in Alaska are the priests of the Greek Church. They have even imprisoned young boys to keep them out of the schools. They do not want their children to learn English for fear they may leave the Greek congregation. However, the cause of the Greek priests in Alaska is dying. They are not citizens, but are sustained by the Russian Government, and have been required to renew their oaths of allegiance every time there has been a change of Russian authority. For the support of the Greek Church in the Territory the Russian Government pays annually the sum of $60,000. Their work is not progressing, and my opinion is that twenty-five years hence will see the end of the Greek Church in Alaska.

Dr. Charles A. Berry

Not only English but all English-speaking Christian people are deeply interested in all that concerns the Rev. Chas. A. Berry, D.D., of Wolverhampton, England. He is nearly as well known in the United States as in his own country. For almost a year Dr. Berry has been in ill health, and for nearly all that time unable to occupy his pulpit. On New Year's Day, however, he was in his place and preached with old-time fervor. He has issued a letter to his friends informing them that his progress is slow, and that for some time to come he can hope to do only a small part of what he would like to do. With proper care he hopes to be himself again.

The Ministry and Middlebury College

For some reason the smaller and the rural colleges always furnish the larger number of candidates for the ministry. That cannot be because the men are less able or the training less thorough. The smaller and the rural colleges usually have more students of great moral earnestness, as is seen by the fact that so large a proportion get an education by overcoming great obstacles. One who had unusual knowledge of the students in the post-graduate departments of the German universities recently said that the number there from our smaller Western colleges was much larger than from our great universities. This is due to the same reason. When men appreciate the value of culture, they are more likely to stop at no hindrances. This class of men is the one from which the ministry is recruited. An illustration of this fact is found in Middlebury College, Vermont, where more than one-third of the graduates have become ministers. The following figures are believed to be reliable, and they are surely significant: "Total number of Middlebury graduates to date, 1,480; number of ministers graduated, 536; number of home missionaries graduated, 41; number of foreign missionaries graduated, 29. The percentage of graduates entering the ministry by decades was: 1802–1810, 43 per cent.; 1811–1820, 51 per cent.; 1821–1830, 55 per cent.; 1831–1840, 44 per cent.; 1841–1850, 24 per cent.; 1851–1860, 28 per cent.; 1861–1870, 21 per cent.; 1871–1880, 25 per cent.; 1881–1890, 22 per cent. Total percentage from 1802 to 1890, 35 per cent."

The Archbishop of York on the Crisis in the Anglican Church

A meeting of most of the Bishops of the Anglican Church was recently held to consider the crisis in the affairs of that Communion. While no official utterance was issued, it was understood that the Bishops reached a unanimous conclusion, and that they were to present the results of the meeting, each in his own way to his own diocese. The first to speak was the Rev. W. D. Maclagan, D.D., the Archbishop of York, and one of the most churchly of all the Anglican ecclesiastics. His pastoral is an admirably perspicuous and direct utterance. It is published in the "Churchman" of January 14. The following are some of the points of the address. The clergy and laity alike should give especial heed to the Book of Common Prayer, and seek in all ways to deepen their devotional life. The Holy Days should be carefully observed, but there should be no observance of days not so authorized. Concerning ceremonies and ornaments he says: "From the teaching of the paragraph in the Prayer-Book on ceremonies, it follows that no clergyman has a right to introduce into his church any ceremony which the Prayer-Book does not clearly authorize or sanction; and anything, therefore, in the nature of an interpolation in any of the appointed services is an infraction of the rule of the Church. Even the use of the hymns must be carefully restrained, so as not to interfere with the proper sequence of the different parts of

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divine service, nor to suggest any doctrine not in entire consonance with the authorized teaching of the Church." The ceremonial use of incense, as in the censing of persons or things, he declares cannot be sanctioned. "On this point the judgment of the whole of the English episcopate is unanimous. For a like reason the sprinkling of water upon any congregation or individuals, however beautiful in its symbolism, would evidently fall under the same condemnation, and could not possibly obtain the sanction of any duly constituted authority. The introduction of pictures or sculptures must be regulated on the same principle. The placing of candles in front of them, suggesting some kind of adoration or other worship, would be obviously contrary to the spirit and teaching of the Book of Common Prayer." Concerning confession he speaks as follows: "Finally, on the subject of secret confessions, there is unanimous decision that the compulsory use of confession at any time or under any circumstances, and especially as a preparation for the Holy Communion or confirmation, cannot be sanctioned, being contrary to the teachings of the Church of England." The Archbishop deprecates most strongly the employment of young clergy in the legitimate use of this spiritual help, which, he says, "should always be undertaken by those experienced in pastoral life and having that spiritual insight and soberness of character which is so necessary." The Archbishop is optimistic concerning the outcome of the present controversy, and thinks that the result will be a blessing to the Church.

Thomas Dixon Gives up His New York Work

The Rev. Thomas Dixon, Jr., is one of the most popular orators in the country. About four years ago he left the Baptist ministry and organized an independent church in New York, which has worshiped usually in the Academy of Music. Mr. Dixon has preached probably to larger congregations than any other minister in the metropolitan district, but he has never been able to draw around him a stable congregation, or one that could or would meet the necessary expenses of the enterprise. At last he has decided to give up his work and to resume his place in the Baptist denomination, although he will not at once accept the pastorate of any church. He will go abroad and spend some time in study. In the course of his letter of resignation he says: "I have been disillusioned as to the idea of organic Christian union. There is no real call for such a thing. What we gained in breadth we lost in vital force. Denominationalism is merely the personal equation in religious life. Its destruction would not be a gain, but a distinct loss, to Christianity. I have determined, therefore, as I have never made any denominational change, to resume my position in the regular Baptist ministry. During the past four years everything I have said as pastor of the People's Church I could have said in a Baptist pulpit with equal propriety and greater force. The fact is, no reasonable man can ask for more intellectual liberty than the Baptist denomination of to-day grants its ministry under the inspiring leadership of the great institutions of learning."

Dr. Stebbins and His Possible Successor

Few ministers in the country are more widely honored or more genuinely loved than the Rev. Dr. Stebbins, pastor of the Unitarian church in San Francisco. As much as any man could, he has succeeded to the place which was once occupied by the brilliant and devoted Thomas Starr King. Dr. Stebbins has for a long time been ill, and even if he recovers, it is hardly likely that he will be able to do as much work as in the past. It is reported that the Rev. Stopford A. Brooke, recently pastor of the First Church in Boston, has accepted a call to assist Dr. Stebbins. Whether the right of succession is involved has not, so far as we know, been announced. A succession in which such men as Thomas Starr King and Dr. Stebbins have preceded ought to be near enough to the Apostolic to suit the most fastidious ecclesiastic.

Notes

The Rev. William E. Barton, D.D., of the Shawmut Congregational Church in Boston, has accepted a call to the Oak Park Church, near Chicago. Dr. Barton has been about six years in Boston.

The Rev. Henry M. King, D.D., of Providence, R. I., has been elected to succeed the late Dr. Duncan as Secretary of the Baptist Missionary Union. The choice is regarded by the denomination as singularly felicitous.

A meeting of interest and public importance will be held in the Brick Church, Thirty-seventh Street and Fifth Avenue, New York, on Sunday evening, January 29, 1899, at eight o'clock; the Rev. Henry van Dyke, D.D., Professor Woodrow Wilson, of Princeton University, and President William Goodell Frost, of Berea College, will speak on "The Educational Development of the Native Americans in our Southern Mountains."

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Correspondence

What is Expansion?

To the Editors of The Outlook:

What is this "policy of expansion," of which we hear so much in these days? Please explain it in plainest language; for the writer is an old man, and it may be that his mental powers are failing. Does it mean a seizing of the territories of weaker peoples, holding them as ours by force of arms, trampling upon natural human rights—life, liberty, and the pursuit of happiness? If it means that, surely you do not approve of it; surely The Outlook, which stands for righteousness, will lift up its voice in protest, with no uncertain sound.

I remember that when I was a boy there was a certain old document which used to be regarded with love and pride. In it was a sentence like this: "Governments derive their just powers from the consent of the governed." But that was written many years ago, at a time when we were weak, and struggling for existence against a nation stronger than we—a condition similar to that of the Filipinos in recent times. But we are strong now, and that document has, perhaps, passed away with other antiquated things. For I notice that now governments seem to derive their just powers from the fighting strength of their navies and armies. Tell me, is this so?

I am reminded also of an old Book, which in the days of my youth was held as sacred. In it was found this sentence: "Thou shalt not covet thy neighbor's house, . . . nor any thing that is thy neighbor's.' The Filipinos are our neighbors; so The Outlook says. But it may be that their country does not belong to them. For did not our Dewey destroy a Spanish fleet in their harbor? And did we not help them to drive the invader and oppressor from their chief city?—all for humanity's sake! And, then, they are not *civilized* as we are, which is shown by the facts that they have no navy, their army is not equal to ours, and they have no "policy of expansion," whatever that is.

In the command above quoted there is no proviso as to the neighbor's respectability. But, then, new circumstances demand new measures; and why not new moral principles also? And if I decide that I could govern my neighbor and his family better than he, why should I not do it, if I am able? Would it not further the cause of good government? This would not be without precedent in our Southern States.

I remember also that in my early days the words of a man who was called "The Nazarene" were greatly revered. Some of his favorite sayings were these: "Whatsoever ye would that men should do to you, do ye even so to them," and "Thou shalt love thy neighbor as thyself." Tell me, have these precepts become wholly obsolete? But perhaps they were intended to guide us as individuals only, not as a nation. And yet the nation is composed of individuals.

You see how perplexed and not "up to date" I am. Will you kindly enlighten me?

H. C. N.

[Our correspondent assumes that Aguinaldo and his fighting forces represent the inhabitants of the Philippines. We think there is very little ground for this assumption. It appears to us far more probable that Aguinaldo is a blackmailer, if not a bandit, and that it is our duty to protect the people of the Philippines from his aggressions. At all events, we think it wise to wait before attempting to decide this question until we get some trustworthy information on the subject; and the Commission which the President has appointed for getting the information is of a character to deserve and secure the confidence of the American people.—THE EDITORS.]

An Educational Suggestion

To the Editors of The Outlook:

It is generally conceded that for some indefinite and probably considerable time we must govern the Philippines; that a military force will be necessary to such government; and that it will be advantageous to recruit such force largely from the natives.

I believe all will agree that one of the greatest needs of the Filipinos, if not their greatest need, is education, and that any government, to prove ultimately succcesful, must provide education.

Military men quite generally look upon the monotony of drill and drudgery of the common soldier in time of peace as an evil only exceeded by the alternative, idleness.

I suggest that the need of education be

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partly met, and the alternative evils of overdrill or idleness be avoided, by combining military service and educational opportunity. The salient points of my plan would be: (*a*) Enlist only the *young* natives—say not over twenty years. (*b*) Let the ranks at first be recruited for terms of one year, two years, and three years—one-third for each term; and thereafter let all enlistments be for three years, so that each year approximately one-third of the native army would be discharged and replaced by fresh blood. (*c*) Let government schools be established at each post, and teach each native soldier English and the common branches, and especially United States history and our Constitution. Three or four hours daily could well be spared from drill and camp duty, and, well spent, would in three years give to each man the fundamentals of a useful and practical education.

This plan would each year send out from the army and into civil life some thousands of the young natives, each fitted for the intelligent exercise of his duty to society. I believe such leaven would within a few years leaven the whole lump.

H. C. G.

Chicago.

Social Questions in the Pulpit

To the Editors of The Outlook:

Your issue of October 8 contained an editorial addressed "To the Clergy," and intended to discourage the introduction of social questions into the pulpit. It was also reported in the newspapers some time since—how accurately I have no means of knowing—that the Rev. Dr. Behrends had addressed similar, though more emphatic, counsels to his brethren.

Now, the curious fact is that both Dr. Abbott and Dr. Behrends have published books dealing with some of the most difficult and perplexing of these themes. And what is more curious is the fact that, prior to their publication, the substance of these volumes was in both cases given from the pulpit, and then to the students of a theological seminary, as contributing to their preparation for the work of the ministry.

Does it repent Dr. Abbott and Dr. Behrends that they did this thing? Then a frank confession of their mistake would doubtless have a deterrent and salutary influence on others. But if they counsel their brethren against the course which they themselves have so conspicuously pursued and which they do not renounce, it is a fair question whether such counsel is pertinent or impertinent. Do they suppose that they are able to do with success what others may not try? Are they wiser than their colleagues? Or are sources of information and sound opinion open to them which are inaccessible to others? No such notions are entertained by either of these gentlemen; they are modest and discreet men; how, then, shall we reconcile them with themselves?

As a student and a teacher of sociology, I am perhaps as much alive as any one can be to the perils which beset the minister who undertakes to give instruction in this wide and confused field, and I am constantly inculcating the need of caution and reserve. Yet these works of Dr. Abbott and Dr. Behrends—despite particular statements in them which the sociologist and the economist must regret as uncritical and one-sided—are a sufficient proof that it is possible for a clergyman to give to his people from the pulpit sensible, instructive, and wholesome views on social subjects. And none of the themes specified in the editorial in question—the recent war, the Philippines, the gubernatorial control in New York, the liquor evil—is either more complex, or more "secular," or more mixed with men's passions and prejudices, than are some of those given in the Table of Contents of Dr. Abbott's book aforesaid.

Perhaps it is a good rule for the religious teacher that he should choose his subjects and proportion his doctrine in accordance with Biblical example. But—and I quote now from the volume just mentioned—"If he will go to his Bible for this purpose, he will find it quite as rich in sociological as in theological instruction." To which discerning words I may add the following from Dr. Behrends's preface: "It is high time that a protest should be entered against" the attempt to separate religion and ethics from political economy, "and that the religious leaders of the people [should] acquaint themselves with the industrial and social problems of our day, so as to be prepared to apply the principles of the New Testament to their solution."

William Fremont Blackman.

Yale University.

[Our correspondent quotes no sentences from the editorial referred to justifying his statement that it was "intended to discourage the introduction of social questions into the pulpit." We are, however, of the opinion that the minister ought not to "turn his pul-

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pit into a platform and his sermon into a political or sociological address," but we do not think that either of the volumes which our correspondent refers to made such a transformation.—THE EDITORS.]

Some Significant Questions

To the Editors of The Outlook:

In your issue dated January 7, in an article entitled "The South and Pensions," there is too much truth to make the flavor of it entirely palatable to one who is himself a pensioner. I don't know quite what you mean by "the indiscriminate extension of the pension system in the North." You vaguely condemn the pension system of the United States while frankly declaring that "there ought to have been a generous provision for those who were in any way disabled." I suppose that to mean that only disabled soldiers and sailors, in proportion to their disability, should receive pensions. To a certain extent I agree with you; but would you be willing to assume the responsibility of establishing the boundary beyond which Government could not go? And if so, how much on this side of the present limit would you draw your line, and how much of either "sentiment" or money will you save to the country? I do not believe that pension "leaks" are to be found to any great extent among us who have made public application for Government aid, and who have received our pensions after submitting to the medical examinations required by law and enforced by the Pension Department. But if you have influence enough with the Administration to cause the publication of the list, with the amount paid to each, of the "private" pensioners of the Government, it is possible that the people might learn more than they now know of the destination of a large share of the $145,000,000 now annually called for on pension account. An extended record of the proceedings of Congress on the evenings devoted to the "consideration of private pension bills" since the close of the Civil War would throw much light upon the pension business of the Nation, and might be proof that we "coffee-coolers" are not the only "pension-grabbers" in the United States. I am led to believe this from the fact that every record of the week's doings in Washington informs us that the widow or daughters of Captain A., or Major B., or Colonel C., or General D., have been granted a "private" pension of from $50 to $250 a month; the amount depending, apparently, less upon the merits and necessities of the claimants than upon the strength and scope of the political "pull" in their possession. And why should a commissioned officer, or his heirs, draw a larger pension than should the "private" or the "non-coms"? These are questions that have long ago occurred to me, as I know they have to thousands of pensioners. You have opened the question, and have the courage and ability to discuss it thoroughly. Will you, then, give us the result of your best thought on the subject of "Pension Reform"?

G. A. P.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What is the best aid in selecting proper Scripture lessons for special occasions? (I have always found it difficult to find lessons for, say, Thanksgiving Day, lessons during the Holy Week, etc.) 2. Is Allen, the author of "Outlines of Church History," the same as author of "Christian Institutions"? 3. Don't you think if the hue and cry raised by those who never took an interest in Higher Criticism, and consequently know little or nothing about it, would cease, there would be very little noise or confusion, and no loss to saving faith?

J. G. D.

1. Frankly speaking, the best aid is that thorough acquaintance with the Bible which every minister is in duty bound to possess. There is nothing in print that equals this, good as are the selections in the Prayer-Book. 2. The former is J. H. Allen, the latter A. V. G. Allen. 3. The great obstacle to the improvement of theology has been a theory of Biblical inspiration which is false to the facts. We do not see how this bar could be removed in the minds of laymen without that fresh study of the Bible which the higher critics have stimulated, and which the denunciation of them has diffused. So we do not wish that things had taken a materially different course.

Kindly give some reasons for rejecting the authenticity of Matt. xii., 40.

F. W. F.

The verse is unimpeachable by textual criticism, and, if not genuine, must have been interpolated earlier than the date of our oldest copies. The reason given for suspecting it as such is furnished by the par-

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allel account in Luke xi., 29, 30, 32, where "the sign of Jonah" is interpreted as consisting in his preaching of repentance to the Ninevites. In Matthew's report of this discourse (xii., 39–43) it looks as if verse 40, originally a marginal note by a reader, had been copied into the text. It is easier to account thus for its insertion than to account for its omission by Luke, if genuine. Moreover, while the rest of the discourse was quite intelligible, this verse alone must have been, *at that time*, quite unintelligible.

Will you kindly tell us what is known of the origin and selection of the Book of Proverbs? For thirty years I have used it as my "Breviary," daily reading a chapter, and evidently this was the intention of those preparing it for our compilation in the English Bible. As I grow older its plain and hidden significance impress me with more and more force, and I long to know its history. How far back were the first writings of these aphorisms? Is there any Hebraic record of a larger collection from which this "Book" was made? C. W. L.

The sub-titles found here and there, as at chapters x., 1; xxiv., 23; xxv., 1; xxx., 1; xxxi., 1, in the Revised Version, show, as also does the literary finish of the whole, that older collections, about which nothing else is known, have been put together by an editor. Chapters x.—xxix. are the older portion of the book, and doubtless preserve many genuine sayings of Solomon. Compare 1 Kings iv., 32. The other chapters are of much later origin, supposed to be 400 B.C. and subsequently.

I not unfrequently see reference to what is termed by modern philosophers "the fourth dimension of space or matter." 1. Will you please give an explanation of what is meant by the expression? 2. Where can I secure a discussion of the doctrine of a fourth dimension of space? C. W. B.

The three dimensions of length, breadth, and depth (or height) are all that we can conceive of, and anything beyond this, or a fourth dimension, is therefore inexplicable, except by those mathematicians who have regarded it as possible. For an approach to the mystery see a clever little book, "Flatland," by Dr. E. A. Abbott, of London (Roberts Brothers, Boston, 75 cents).

1. Will Schaff's Church History be completed? 2. Is Möller's Church History a valuable contribution to the subject? 3. What is the cost of Möller, and what the number of volumes?

X.

1. His son, Professor David S. Schaff, of Lane Theological Seminary, is engaged with it, and another volume may be expected before long. 2. We have recommended it as desirable for a pastor's library. 3. There are three volumes, at $3.75 each (Macmillan, New York).

Kindly tell me whether Matthew xxiv., 30, and Mark xiv., 62, are to be understood as prophecies of the literal coming of Christ.

S. E. C.

They denote a *real* coming, but spiritual rather than spectacular. Descriptions of phenomena in the sky are symbolical, as we recently explained.

If the correspondent who asks for a book on the "Philosophy of Prayer" will send me his address, I will send him "The Christian Doctrine of Prayer," by James Freeman Clarke, published by the American Unitarian Association, and kept by them in print. There have been at least eleven editions of this book.

L. F. C.

91 Mount Vernon Street, Boston, Mass.

Bits of Fun

"Are the Indians near your ranch troublesome?" "Naw; they ain't got nothin' we want."—*Cleveland Plain Dealer.*

Little Mabel went with her mother to call on Mrs. Adams. She sat very still for a long time, then, going to the lady and pulling her gown, said: "Are you the first woman God ever made?"—*Truth.*

S. R. Crockett, the popular writer, is said to have recently had this experience, which he relates with keen appreciation. It was after one of the two or three public lectures that he has ever delivered. A heavy, solemn-faced Scot came round after the tragedy, and shook him by the hand in a melancholy manner. "I hae read a' your buiks," he said; and after a pause he added, "up to this." Mr. Crockett expressed his thanks. The man was silent a while, and tried again. "You dinna do this for a livelihood?" he asked, referring to the recent lecture. "No," replied Mr. Crockett, meekly. "I was thinking that," said Mr. Crockett's critic, with still deeper solemnity.—*Book News.*

A Scotch servant lass proceeded to the neighborhood of Oxford, where she was engaged by an English family. One wet day, happening to step into a heap of mire, she returned home with her clothes covered with dirt. "What have you been doing?" asked her mistress. "Oh, I stapped into a humplock o' glaur," said the Scotch girl. "And what's glaur?" asked the mistress. "Just clairts," said the girl. "But what's clairts?" asked the mistress. "It's just clabber," replied the girl. "But, dear me, what's clabber?" queried the mistress. "Clabber is drookit stour," retorted the girl. "But, dear me, what is drookit stour?" asked the amazed mistress. To which the girl replied, "Weel, weel, 'ave nae patience wi' ye ava; ye sud ken as weel as me it's just wat dirt."—*Scottish American.*

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For the Little People

The Kitten that Never Grew Old

By L. C. R.

There once was a kitten who wished that he
Might never grow older, for "Don't you see,"
Said Pussy, "I'm told
That when a cat's old
He curls himself up on the hearth to sleep!"
Why, just the mere thought made this Pussy-cat weep,
"Meow—ow—ow—ow,
Meow—ow—ow—ow!"
And so, as he lay in his snug little bed,
He thought of the kittens' good fairy, and said,
In a kittenish way—
Or a purr, I should say—
"O fairy, dear fairy, just as I am now
I wish to be always, meow! meow!"
Now wasn't it queer!
The fairy was near,
And then and there took Mr. Puss at his word,
And said to him, "Pussy" (or so I have heard),
"With play you are smitten!
Be always a kitten!"
And so ever after, by night and by day,
That poor little kitten did nothing but play.
Just ask him for me,
Should ever you see
A playful old cat of diminutive size,
Whose friends have grown older and ever so wise,
If being the only
Puss left isn't lonely?
He'll tell you that fairies should never allow
A cat to be always a kitten, meow!

That Horrid Rain

By Lizzie De Armond

"Oh dear!" sighed little Beth, as she gloomily looked out of the nursery window one rainy day, "there's that horrid old rain coming down as fast as it can; I know it won't stop, and I'll have to stay right here in the house when I wanted so much to go to Aunt Emma's; it's too mean for anything!"

"Dear, dear!" sighed the white-haired grandma from the depths of her easy chair, "what a pity the thunder-clouds will creep inside!"

There were so many things outside just pining for that lovely shower! First came Mr. Duck, who had such funny little red rubbers on his feet, and whenever he walked they made a cunning three-toed track in the soft, muddy ground. He had been so hot all day, his throat was full of dust, and he could not eat a bite, for the bits of food he picked up tasted as if they had just come from the oven.

When he saw the storm-clouds gathering in the sky, he said, "Quack, quack! how glad I am!" and quickly set to work to oil his clothes so that he might be ready to run about and enjoy the rain. Splash! splash! he went into the puddles, throwing the water in tiny sprays all over him.

The pretty yellow buttercups out in the field were hanging their heads under the sun's scorching rays. "Oh dear!" they cried, "our roots are drying up, and the tiny baby buds will surely wither if a shower does not come."

The frilled caps of the daisies, that should have been as white as snow, were an ugly brown color.

The dainty pink goblets that Mr. Clover took such pride in keeping full of the richest honey were almost empty, and poor Clover himself hung limp and weak, leaning against a ragweed for support.

Down came a big raindrop right in a buttercup's heart; eagerly it drank the cool liquid. Faster and faster fell the rain. "How lovely!" cried the parched flowers, as they raised their drooping heads and felt the moisture sinking into their green leaves.

"Pour, pour! wish it would pour!" croaked a fat little tree-frog, who had been hiding under the shadow of a big leaf all day. "My coat is so dry I'm afraid it will burst unless there is a good heavy shower."

The sparkling brook sang a happy song as it danced over the white pebbles: "How fast I grow! If the rain will only keep falling, I will soon be a river, and ships with white sails will glide over my shining breast."

Ah! the rain had given everything outside a new lease on life.

I think little Beth must have seen how glad the flowers were, for the thunder-clouds had rolled away from her face; it was bright and smiling. "Grandma, dear," she said, "I'm so glad the pretty flowers have had their faces washed! The grass smells so fresh

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and sweet, and the birds are singing. I was sorry when it rained, but now I m as happy as I can be."

"Yes," replied grandma, "the good Lord knows best what we need, and for sunshine and rain we, too, will give thanks."

Surprising Discoveries

Elevators are not as common all over the world as they are with us. There are still many people in the world who have never been in an elevator. The other day a rather old German woman got into an elevator in an office building in New York. She looked bewildered as people continued to crowd in, until there was not room to turn around. The elevator started with a jerk. The woman screamed with fright, grasping the people on either side of her firmly. It was difficult to make her understand that she was safe and could get out.

Another foreign woman came to a hotel. When she had engaged her room, she was conducted to the elevator. With an astonished expression, she stepped in, but immediately turned to leave, saying she would not have that room. She thought the elevator was a room.

Two Little Neighbors

Do you not think it queer that a tiny mouse should keep a baby awake by singing? There is a little baby living in an apartment in New York who slept by day because there lived in the walls of the same flat a little mouse who gave concerts. Nobody knew about this mouse, but all supposed it was a bird who chose to sing at night. After a time cake and bread were nibbled, and the housekeeper, who was the mother of the baby, said: "We must get a trap; we cannot have food destroyed this way." The trap was bought and set, and the bait eaten, showing that the mouse got out of the trap as easily as he got in. That was not to be tolerated. So a new trap with finer wires was bought and baited, and a little mouse sat happily in it in the very early morning singing. The family were delighted. They would gladly feed a singing mouse. A box with plenty of room and all the conveniences for a musical mouse, as the trappers understood his needs, was provided. A piece of carpet was put in the bottom of the cage one cold night, and in the morning it was found made into a cozy, warm woolen nest in the corner of the cage. Mr. Mouse had spent the intervals between singing his songs in raveling his carpet to make a bed. He will not eat cheese; perhaps he thinks it is not good for his voice.

He seems quite happy in his new home, and is growing fast. He sings at night, and in the daytime if put in the dark. At night he and the baby are not close neighbors. He is regularly fed, and does not have to nibble his neighbors' food.

A Family Party

In New York recently a most interesting family party was held. It was considered so interesting that outsiders were willing to pay for the privilege of seeing these relatives together. The family name is Cat, but to distinguish the several branches they are called Tiger, Lion, Leopard, Panther, Lynx, Ocelot. These relatives came from many places, one even from Paris, to be present at this gathering. The branch of the family that we know as Cat is represented by many beautiful members, as well as some noted for ability in many ways, such as jumpers and hunters; some as giants and some as midgets. Altogether the family make a fine showing. Some of them are beautifully housed in baskets and have attendants.

A Large Roast

The beef roasted for the Queen of England's dinner is so large that it is put before a roaring fire at eight o'clock in the morning, and cooks until eight o'clock at night. The plum pudding requires weeks of preparation, and is divided into two hundred parts, or puddings. These puddings are gifts from the Queen to her relatives and friends, as well as for her own dinner. The mince-meat made for James I. was so satisfactory that the royal mince-meat has been made after that rule ever since. Now the boar's head is one of the most prominent features of an English Christmas dinner. Naturally, at the Queen's table the boar's head is of the best. The Queen's cook discovered that a pig's head cooked as the boar's head used to be is much more delicious meat. So the tusks are taken from the boars' heads sent each year to the Queen by her grandson, the Emperor of Germany, and the King of Saxony, and put into the pig s head served to the Queen—always served with all the ceremony attending the ceremony of serving the boar's head. The table of the Queen must be a beautiful sight with the lovely dishes, and the foods served decorated as they were in the older time Christmases.

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The Home Club

The Ever-Present Question

A friend of mine had just hired a general servant, when that respected individual gravely inquired: "Does a girl have to think here?"

The employer gasped a terrified "Wha-at?"

"Do I have to think?" was the stolid rejoinder.

"Why, good heavens, of course you have to think!" exclaimed the now thoroughly puzzled lady.

"Then I'll have to have fifty cents more a week. I always does in places where I thinks," said the girl, determinedly.

Then it came out that in her vocabulary the verb "to think" applied exclusively to meals. If a mistress ordered breakfast, luncheon, and dinner, detail by detail, the maid had no occasion to "think." If she were obliged to plan the meals herself, she wanted fifty cents a week for the mental exertion!

Who could blame her? No one, upon consideration, will say that the use of brains is not worthy of compensation; and the sooner employers realize that servants capable of "thinking" are of more value than mere automatons of the kitchen, the sooner a better era of domestic service will come to be. Yet few of us, like Mary Jane, would care to lay our thoughts on the bargain counter of life at her price!—*Chicago Times-Herald.*

The above, which may or may not be only a newspaper story, has in it a lesson for mistresses. The conclusions drawn are absolutely sane. On the day upon which all mistresses demand servants who think, the domestic servant problem will be solved. Mistresses who accept unthinking service, who live in a state of chaos, "letting things go," because to enforce order, economy, and skill means using the time, thought, and moral force expended in other directions, or else not possessed by the mistress, make the domestic problem. The money value of thought is appreciated everywhere except in household service. Here an almost uniform price is paid for service that ranks from the most ignorant to the skilled. Neither the skill of the servant nor the amount of service required enters into the question of wages. Cooks who are mere novices—wasteful, inert, without any interest in their work, who must be told the smallest details, and that every day—receive the same wages paid to a cook who saves a third of her wages by her use of materials. It is the same in every department of domestic service. Too many housekeepers, enough to put burdens on the community, accept and pay for service that threatens the health and peace of the home. It is this want of executive ability, of knowledge of housekeeping, that makes the domestic problem.

The mistress who makes a distinction in her treatment of, and the wages paid, the thinking and the unthinking servant, is doing her part toward solving the domestic problem.

A New Service of the Government

The village improvement societies and the civic department of the women's clubs will be interested in the investigations of the Department of Agriculture now made public. The Department has been making experiments to determine the best way to utilize the refuse and garbage of towns and cities, and has been collecting information as to the methods pursued in all cities of ten thousand inhabitants and over. The result the Department has now published. The care of the streets and the method of collecting and disposing of garbage and refuse are so closely related to the health and comfort of the home that it becomes a part of every intelligent housekeeper's duty to understand the best methods and co-operate with the authorities in the care of the refuse of her own home. The Government for years has been the active ally of good housekeeping to all who will use the results of its investigations.

All interested in civic problems as they relate to the home should make themselves familiar with the result of the investigations of caring for the refuse of a city.

Fish as an Article of Diet

We have referred several times in these columns to the inestimable service this Government is rendering the homes of this country in its scientific investigation and experimenting with raw food materials to determine their food value. Among the last of these investigations made public is that of fish as a food. Long ago intelligent people had given up the theory that fish had peculiar value as food for the brain. The result of the Government investigation conducted by Professor Langworthy is that fish has no value as a brain food, but that it is a valuable article of diet. Its value lies in that "it fur-

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nishes an economical source of nitrogenous nutrients and provides variety of diet." Fish, this expert tells us, from clear, deep, cold water is better than fish taken from shallow, warm water, and fish taken from a rocky or sandy bottom better than fish taken from a muddy bottom. Fish killed immediately after being taken from the water is preferable to fish allowed to die slowly, either in or when taken out of the water. Dr. Langworthy has prepared the following menus, for a family equal to four men employed at moderate manual labor:

BREAKFAST

Food Material.	Weight. Lb.	Oz.	Protein. Lb.	Fuel Value. Calories.
Creamed codfish:				
Salt codfish		8	.111	253
Milk	1	0	.033	325
Butter		1	..	220
Flour		1	.007	103
Baked potatoes	2	0	.034	620
Bread		12	.071	910
Butter		4	.002	880
Coffee		..	.008	250
Total		..	.266	3,561

DINNER

	Weight. Lb.	Oz.		
Fish soup.				
Halibut	1	0	.153	470
Milk	2	0	.066	650
Butter		1	..	220
Flour		1	.007	103
(Onion, salt, pepper)		..	..	..
Roast lamb, loin	1	8	.195	2,167
Green peas	1	12	.039	350
Butter		1¾	.001	380
Mashed potatoes	1	8	.025	465
Bread		6	.036	455
Butter		1	..	220
Apple pie	1	0	.031	455
Total		..	.553	5,935

SUPPER

Lobster salad:				
Lobster meat	1	0	.164	390
Yolks of 3 eggs		2	.018	204
Butter or oil		3	.002	660
Milk		8	.017	162
Sugar		1	..	118
(Vinegar, salt, pepper, mustard)		..	..	..
Biscuit	1	0	.084	1,430
Butter		4	.002	880
Tea		..	.008	250
Total		..	.350	4,094
Total per day		..	1.179	13,590
Total for one man		..	.29	3,398

Dr. Langworthy urges the greatest care in selecting fish, that it shall be fresh and sound. Danger from parasites is very slight, as they would be destroyed in cooking.

Prescription Dangers

The Board of Health of New York is making heroic efforts at the present time to stop the sale of adulterated drugs. Another practice that prevails and is fraught with danger is that of using substitute drugs, which may be used with far greater financial returns to the seller than the drugs called for in the prescription. While the results may not be fatal, the recovery of the patient is retarded, and the family suffer that much more in mind and purse. The penalty for the sale of adulterated drugs is a fine of fifty dollars. The opinion of the experts is that the penalty should be greatly increased. The sale of drugs should be protected in every way. Physicians are roused, and the public sentiment will respond to the demand for legislative action as soon as the extent of the fraud is understood.

The effort to reduce the working hours of drug clerks should enter into this effort to protect the public. It has been proven that serious, and in some instances fatal, results have followed errors due to complete mental and physical exhaustion, because of sixteen, and even eighteen, hours of unremitting attendance at the prescription desk.

The greatest care should be used in selecting a druggist to prepare a physician's prescription—indeed, quite as much care as in selecting the physician.

Milk and Its Dangers

A member of the Boston Scientific Society recently said that it was a blunder to demand the delivery of milk in the early morning. It could be delivered fresher and in better condition if delivered in the afternoon. He claimed that absolutely clean milk never needed sterilizing. It is said that in one of the Western cities it was found that fine manure was in the milk delivered in that city at the rate of thirty-two grains to one hundred pounds of milk. The State Dairy Commissioner of the State of New Jersey says that the demand for the inspection of milk in that State has been greater this year than ever before. It was found that the use of an antiseptic from wood alcohol, which preserved the milk without the use of ice, was commonly used in that State. This antiseptic is said to be very injurious to children. This discovery, and investigation as to the extent of the use of this preservative, resulted in producing a better grade of milk and more care in its transit from dairy to customers. The Commissioner calls attention to the injustice done the honest milkman by patronizing the man who sells a poor, if not dangerous, quality of milk, sometimes at a less price, but more often at the same price as the pure article. Milk and water are the two most active agents in carrying disease into the home. It behooves every home-maker to use the utmost intelligence and care over these two important articles of food.

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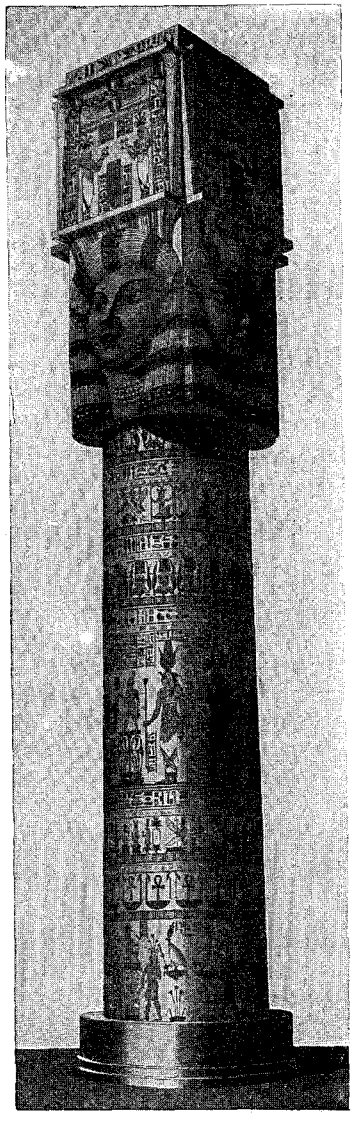

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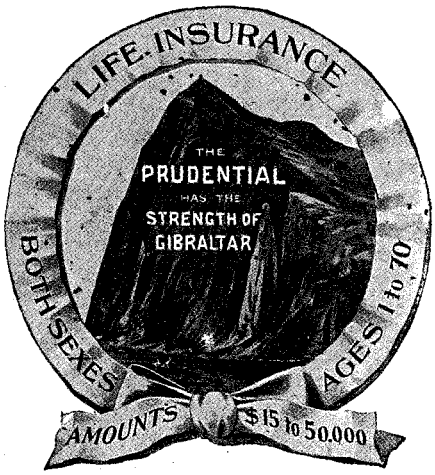

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Total	$28,887,196.42

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